

The  
**Fraternal**

JOURNAL OF THE  
BAPTIST MINISTERS' FELLOWSHIP



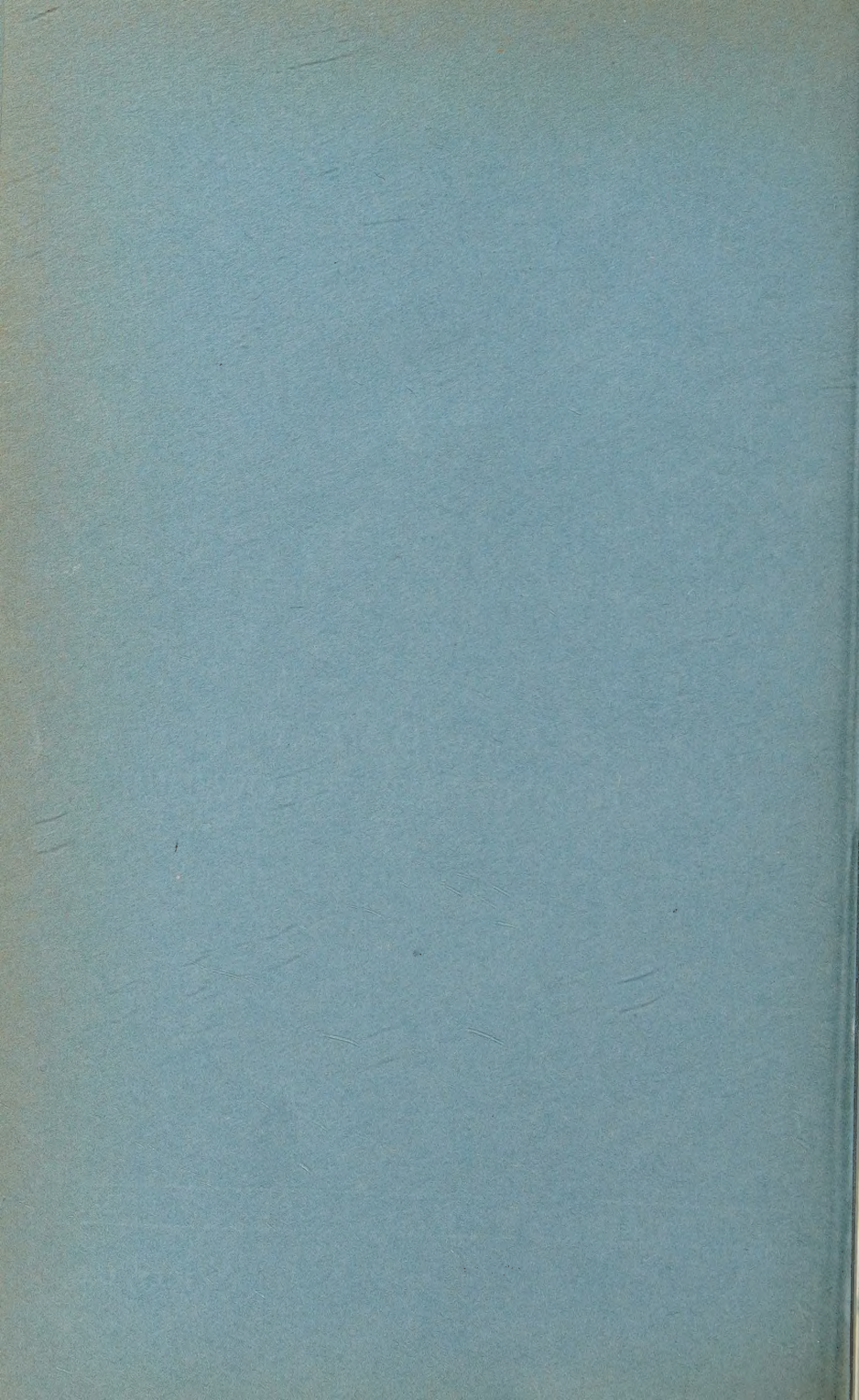
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# The Fraternal

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## FOREWORD

IT is a real encouragement that *The Fraternal* should devote a whole issue to Baptist Advance. The way in which our ministers have welcomed the call, which we believe is of God, through our Council, fills me with thankfulness. On them before all others rests the burden of leadership, and we are confident they will carry it gallantly.

The local church will be the main factor in success or failure, and there the minister must count above every other. To them our expectant people will look for inspiration and guidance. His part is vital, but he cannot play it alone or in his own strength. None knows better than I do how hard it is, in the many duties of a busy pastor, to find time to replenish the heart that is for ever giving. His life is a series of potential opportunities for self-sacrifice, and spiritual exhaustion is a terrible peril for us all. To make sure that we are sensitive to the breath of the Spirit, reacting at once to every impulse from Him, to prevent custom making us stale, to maintain the warmth and tenderness of the pastoral heart, to hear and speak with growing clearness and power the great affirmations of our faith, the Word of the Cross, and never to lose their freshness nor our sense of wonder—these call for self-discipline, much watching and long seasons of prayer. Without them we shall fail our people and our Lord. The flames must leap in our inner life if our churches are to catch fire.

Christ has chosen us as His apostles for this time, His messengers to a world that needs Him. That is the bedrock fact for each of us, our privilege, responsibility, and our glory, which must not be dimmed. We did not seek it. He sought and found us and now again sends us forth. The cost may be high, for there is no sorrow like that of the evangelist, but, also, none other knows such joy.

We shall need our Master's insight, patience and courage to carry this work through. It may take years. In a sense it may never end for, though we may write "finis" to one chapter, it will be to begin the next.

I owe more than I can tell to our ministers, far more than they realise, for their help and unfailing goodness to me. My gratitude and love go out to them. If I can help them, even a little, in these coming days to exalt the Christ Whom we adore, and to build up the Church "which He hath purchased with His own blood," that it may be worthy of Him in a new beauty and splendour, it will be the best return I can make, poor in comparison though my part may seem.

We are a real brotherhood. Let us seek God's grace for one another, pray, think and work together and "run with patience the race set before us, looking unto Jesus." He will not fail.

Yours affectionately,

M. E. AUBREY.



## ARTICLES ON BAPTIST ADVANCE

ARRANGED BY J. O. BARRETT

## INTRODUCTION

NONE of us knows what will come out of Baptist Advance, but it is at least possible that the call which M. E. Aubrey has sounded may prove to be the most significant act of his long tenure of office as Secretary of the Baptist Union. Timing is an important element in leadership, and there are some signs that we have reached the point at which the spiritual climate is changing in our favour, and that the hour for advance has struck. It is the prayer of our hearts that it may prove to be so.

In our approach to Baptist Advance we need to be at the same time realistic, and hopeful in God. R. C. Walton's article describes the difficulty of our task in evangelism. We may set beside it the sombre fact of the gulf between the working classes and the Free Churches—a grievous fact indeed, when it is remembered that the leadership of the working classes in this country was at one time in our hands, and that through lack of understanding of the wholeness of our Gospel we failed to retain it. There is also the fact that although in recent years there has been some stirring of evangelistic interest among our churches, it remains true that, taken by and large, they know little of that intense evangelistic concern which reveals itself in such a word of the Master's as this, "And he said unto them: Let us go into the next towns, that I may preach there also: for therefore came I forth." This is no doubt one of the causes for the decay in the corporate prayer life of our churches. It is the sense of overwhelming need in face of a tremendous demand and responsibility which drives us to prayer.

But if we must be realistic we must also hope in God. The more we think about it the more clear it becomes that the Gospel of Christ is the great Gospel for these days, adequate alike to meet man's need of a faith by which to live, and a power by which to be raised above the sin which is in his heart. E. A. Payne's article reminds us of our fundamental need of a theology for Baptist Advance. It should be one of our greatest encouragements that we are living in a time of theological renewal, and moving out of shallow into deeper waters, a time of the recovery of the Gospel element in the message of Christ. Under the impact of this theological revival preaching is already becoming more effective because more "meaty," direct, and challenging. It is an encouragement also that many of our churches, in early response to Aubrey's summons, have begun to scrutinise afresh their present position,



and to ask themselves how they can more adequately rise to the great height of their calling. There seems also to be a new awareness of the diverse opportunities that are round about us, in such agencies of the Church as the women's meeting; and there is a new sense both of responsibility for, and opportunity in, the countryside, as the article and message of David Jackson reveal. Perhaps the greatest encouragement of all for us Baptists is that in Kent and Sussex Baptist Advance has begun, and the spiritual tide is flowing, if not strongly, yet certainly perceptibly.

One of the speakers at the Assembly spoke of "secondary objectives" in Baptist Advance. They are not difficult to discern. Our propaganda calls for radical overhaul. Most of our pamphlets on Baptism and Church Membership are Victorian in format, and need to be rewritten with the present younger generation in mind. The range of topics dealt with in our pamphlets is lamentably small. We need good attractive literature on many aspects of our great faith, and of Christian life and service. Some of them must be written by Baptists, but it may well be that we ought to seek co-operation with other Free Churches in this matter, so that the best may be made available for all.

Judging by the reports of our Baptist Union Assemblies which appear in the National Press—always meagre and sometimes embarrassingly misleading—we need to follow the example of other denominations and set about creating a "Press and Publicity" Department. The fresh interest of the Anglican Church in this side of things is already paying rich dividends, as many of our readers will have observed in the daily papers. We cannot afford to let matters remain where they are, so far as we are concerned.

There are big problems of training for leadership to be faced in our Denomination, as Paul Clifford indicates, in order that we may make the best use of the resources we have. Much more must be done in training lay leaders, and if it is pressed forward vigorously the new Baptist Union Diploma may provide a fruitful beginning in this field. If Baptist Advance becomes a powerful new current of spiritual life flowing freely in our churches these and other secondary objectives will be gained.

The important thing at the moment is to gird ourselves in readiness for the great days ahead, to listen for God's word of command to us as individual men whom He has called to serve Him in the ministry, to exercise the leadership that is laid upon us in our churches, to confront our people afresh with the greatness of the Gospel message, and to call them to unite with us in a new self-offering of our lives to the Lord Christ. It is in such personal responses that Baptist Advance will spread from life to life, from church to church, until our whole Denomination is ablaze with holy purpose.

JOHN O. BARRETT.

## BACKGROUND TO EVANGELISM

THERE has recently been published a remarkable book by Henri Perrin, entitled, "Priest Workman in Germany."\*

Henri Perrin is a French Catholic priest who, during the war, was trained as an engineer, and then volunteered to go to Germany to work at the bench alongside French conscripts in the Nazi armament factories. His purpose, of course, was to be their spiritual adviser, and when the real nature of his activities was discovered he was thrown into gaol. Speaking of the Frenchmen he met in the factories and in the prison he says:—

"They seemed to fade out when one approached religious questions. They were like people forced to drink something which had made them sick before, or asked to put on some garment which they had stowed away in the attic as being too old-fashioned and too small."

I do not think this is an entirely accurate description of the situation in Great Britain—there are many, I believe, who are wondering whether that ancient garment, if they shook out the moth balls, might not be the very thing for a cold and stormy night—but it is sufficiently near the truth to be our starting point. Why do our contemporaries seem to fade out when we attempt to talk religion?

A full scale analysis of the contemporary mood would have to take account of world events, of world economics and politics and especially of Communism, but the men and women we work alongside in the secular environment of business or our profession (I write as one who lives in such an environment) are not convinced or belligerent Marxists—unless, indeed, we happen to hold office in certain of the trade unions or become parlourmaid at the Deanery of Canterbury. Nor are they sceptical scientists. Those amongst whom we must do the work of an evangelist—you in your small corner and I in mine—are what Eugen Rosenstock Huesey† has called "non-committal nomads."

These people, who are the great majority in Britain, do not burn the midnight electricity reading the "Thinkers' Library." They are not rationalists nor agnostics. They have lots of goodwill towards their fellow men and a rather more diluted goodwill towards the church they never attend. But Christianity is meaningless to them. They do not deny its truth but it catches hold of nothing in their experience: it rings no bells in any secret corner of their hearts. When they listen to a religious service on the radio they react in precisely the same way as they do to a talk on dragon flies in "Country Magazine." Neither the one programme nor the other challenges their minds, stirs their

\* "Priest Workman in Germany," by Henri Perrin. Sheed and Ward.

† "The Christian Future, or the Modern Mind Outrun," by Eugen Rosenstock Huesey. S.C.M. Press.



emotions or reinforces their will. If they attend the Sunday School Anniversary it makes pretty much the same impact upon them as the Prize-Giving and Speech-Day at the local Grammar School where their daughter is being educated. Christianity is no longer relevant to them. It solves none of their problems; answers none of their questions. It does not put back meaning into lives from which all depth of meaning has been evacuated.

Where does the non-committal nomad live? For the most part in suburbia, and if he does not actually live there his attitude to life approximates more and more to the suburban mentality.

The characteristic of life in the suburbs is that it has no roots, no dimension of depth, no spacious horizons. In most cities people live only a few years in one place. They begin their married life in the inner ring of suburbs; when they prosper they move further out; a dozen years later they are living further out still, and the ultimate aim seems to be to retire at Worthing. There is no sense of belonging, little encouragement to be responsible for the good life of the suburb, no pride in being a citizen of no mean city.

This is one reason why the temperature of life drops so sharply when you enter suburbia. The quality of existence is pale, thin and bloodless with material security—an ideal home and a mass-produced car and a good insurance policy—as the ultimate aim. Even birth and death are discreet, well managed events in suburbia, and by a dozen subterfuges we take the sting and the dimension of depth out of a woman's travail and a friend's death.

Such a minimum kind of life is the reason why Christianity catches hold of nothing in suburban experience. Christianity is concerned with real life and real death, with real pain, real fear and real joy. In the little world of suburbia the Christian gospel of the Son of God dying in agony and rising from the dead by a stupendous miracle must sound like a hollow myth from a bygone world. No wonder we have substituted the church whist-drive. The violent drama of our redemption is discordant in the polite respectability of "Mon Repos."

Where does the non-committal nomad work? Either in a factory or in an office run more and more on factory lines. The essence of life here is routine and de-personalisation—a horrid word for a horrid condition. The last thing the factory manager or the bank manager or the permanent official wants men to be is the very first thing that a Christian minister wants his church-members to be, themselves at their best. Not initiative and individuality, but skill in repetitive processes is what is demanded of men to-day. This is true not only at the factory bench, but in scientific laboratories in industry, and even in hospitals where the problem to be solved is often broken down first into small units, each of which is given to one laboratory assistant to work upon.

We may summarise all this by saying that the tendency of modern life is to take out the dimension of depth from human existence, to create a sense of isolation, of belonging nowhere, and to foster irresponsibility, because the decisions that matter are always taken by someone else. It is, I think, this rather shallow mode of life which has produced the idea that Christianity is either a "subject" or a "hobby." In academic circles—the staff room of a school, for example—Christianity is like history or English literature. It is probably true; probably valuable if you are that way inclined, though you have to study the subject pretty intensely to grasp its truth. In non-academic circles, Christianity is a "leisure activity." As a bright young hostess said to an acquaintance of mine, when he left a party early to go to church, "We all have our hobbies, don't we? Mine's fishing."

Any man may study a subject or pursue a hobby without being criticised. There are probably few offices or workshops to-day where a Christian will be persecuted for his faith, *provided he keeps it to himself*. But no proselytising! No trying to persuade your colleagues. That is impertinent. What a prospect for a missionary religion!

Modern civilisation is all steel and concrete created by technology, and dependent upon gadgets. This is where the scientific revolution touches modern man. Science has put immense power into our hands. It allows us, increasingly, to dominate nature and use it for our own purposes, and the life of the non-committal nomad would collapse overnight if this power were taken from us. In a civilisation where man can invent so much, control so much, is not God irrelevant? He may exist; He may be the Judge of all men; He may be the Creator of the universe; but does it matter? He may have created heaven and earth, but we know how to split the atom. Now that we control the earth does it matter who created the heavens?

All this is a dreary, frightening picture for Christians. It could be amplified in various directions; we can all point to people in suburbia of whom it is not true, but I should not have written in this strain if I were not convinced by my own observations that the portrait is substantially accurate. Over against it stands our joyous belief in Jesus Christ, and so I come back to Henri Perrin, who ends his reflections upon the spiritual state of his compatriots with these words:—

"De-christianised. Yes, but they are not against Christ. And the smallest thing will sometimes uncover Christ's face for them, and, by slow degrees, awaken their love."

R. C. WALTON.



## THE MID-CENTURY CRUSADE IN KENT AND SUSSEX

GREAT BRITAIN is now a Mission Field. Our present Baptist impact on it is insignificant. In 1948 Baptists, numbering 343,798, achieved only 6,759 baptisms, approximately 2 per cent. of church membership. The figure ought to have been at least 5 per cent. That would have given us nearly 17,000 baptisms. But we fell far short of it. It is clear, therefore, that there is urgent need for a Baptist advance. Another thing also is clear, that this is a good time for a Baptist advance. The spiritual tide is on the turn again and people are beginning to be responsive once more.

In all Baptist advance we ministers are the key men. Our Baptist Churches can grow only by conversions. Baptist advance has to be thought of in terms of conversions. For that reason every minister among us must have an evangelistic edge on his preaching. In his pastoral contacts he should be busy in season and out of season "persuading men" for Christ. He ought not to rely too exclusively on his Sunday School for converts, but fish for men in the outside world. The net, as well as the cradle, needs to be kept in use to make disciples. It is good for a man to study his whole church constituency at the beginning of every year, making for himself a list of people who might be won for Christ during that year, and then setting out eagerly and by all means to reach them. The Gospel is still the power of God unto Salvation. The preacher of the Gospel is still the primary channel of the power. In all Baptist advance, therefore, we ministers are the key people. We should be doing the "work of an evangelist." And in the secret places of our souls, by spiritual habit and discipline, we should ensure that our work is in demonstration of the Spirit and of power. For we are up against devils of a kind that go not out save by prayer and fasting.

This sort of thing needs to be said constantly. I have taken the many opportunities which fall to a Superintendent of saying it. The response has been varied. Some ministers are always vigorous and full of initiative. They need no stimulus from without. They "go," and they bear fruit. Other men wait for an Association to lead. They move only when others move. They tarry for the tide and stir when the waters are running. They need to be organised. They do their best work under the momentum of a common plan.

Yet I was loth to start an organisation, or to impose a plan, or to create a machine and expect men to work it. I felt that if any worthwhile movement were to come it must come from God, born of His Spirit, and must arise within some minister or group of ministers. For that is the historic way of God. To that fact William Carey, and many another, bear witness.

In due time the Spirit's act was seen. L. R. Barnard, then at Hastings, and now in Australia, began to feel a deep concern

over the condition of the churches in the Kent and Sussex Association. He set to work to study the facts. He shared his concern, and his findings, with several brethren of his own age-group. When the existence of this group became known, the Association blessed the group and adopted it. "God is leading these men; let us walk with them and see where God takes us." So the Association felt, and acted accordingly. The group was asked to report. Very shortly after it issued its now famous pamphlet, "Preparing for To-morrow." The edition of the booklet was rapidly exhausted and is now out of print.

The report contained, first, a survey of the situation in the Kent and Sussex Association. The Association is a good one, ranking high in the estimation of the Denomination as a whole. Though in the front line during the war, it recovered rapidly afterwards. Yet the situation disclosed by the survey gave no cause for pride and none for complacency.

"According to the latest Association Year Book only 48 of our 85 churches recorded Baptisms last year. What of the other 37 churches? Dare we say, even when taking into account the reception of many members by transfer, that we are adequately meeting the challenge of the hour? Can these figures offer us any sense of spiritual satisfaction? The number received by Testimony even intensifies our disquiet. Only 47 churches register such increases. What of the remaining 38? In a closer inspection of the table of statistics we note the alarming fact that 25 of our churches show neither Baptisms nor Receptions by Testimony during the year 1947."

Thus ran one paragraph of the survey. Small wonder that the next paragraph opened with the bitter cry, "Where are our conversions?"

Then followed a set of suggestions.

1. That a Committee on Evangelism be formed. This was done forthwith. The average age was kept low. For liaison purposes use was made of two or three senior brethren, eminent in Area and Association life. The others chosen were younger ministers who were already active and fruitful in evangelistic enterprise, and were clearly marked by the Spirit to lead others. Karl Barth's hint was accepted that it is wiser to hang your garlands on altars where the fire burns now, than on altars where it burns no longer.

2. That an Evangelistic slogan be prepared. At first there was no clear guidance. Eventually Hubert Janisch (following a clue given by Geoffrey King) suggested to the Baptist Union Council that the Denomination should venture on a Mid-Century Crusade. The Council in that hour seemed made of asbestos, and failed to ignite! That same day someone suggested to Janisch that he might follow Carey's lead and cast the fire into the heart of an Association. This he did and found Kent and Sussex waiting like tinder for the flame. The idea caught on and the Association



resolved on a Mid-Century Crusade—"To make known the Gospel by His Cross. By His Spirit to quicken the church." "Each one reach one" was to be the goal for every individual Baptist in the two counties.

3. That there be a planned scheme of Evangelism. This was made as follows, that the Committee on Evangelism should offer to provide, in every church, between May, 1949, and May, 1952, three distinct missions:—

1st Year.—An Inner Mission, to make folk better Christians and better church members; and, by God's grace, to fill the church with new passion and power.

2nd Year.—An Evangelistic Mission, to reap a harvest within the church's constituency of adherents and contacts, and, if possible, in the outside world as well.

3rd Year.—A Teaching Mission, to instruct converts in Christian belief and behaviour, in the responsibilities and duties of church membership, and in the art of Christian battle and witness in the world.

4. That a Panel of Ministers be appointed to carry out the above Missions. It was decided, finally, contrary to a suggestion in the original report, that no paid evangelist should be appointed. It was felt that in the ranks of the Association's own ministers sufficient resources could be found. God had set men in the churches of the Association with a dual purpose, to care as pastors for a local flock, and to serve as evangelists and teachers in the wider Christian Community. Some men had the gift of exhortation, others of evangelism, others of teaching. Some men possessed all three gifts. It was felt wise, therefore, to group men in teams, blending their various gifts. In that way nearly all the ministers could be drawn into the Crusade, with the ultimate result that the whole ministerial force in the Association would become practised and powerful in evangelism. It was agreed to ask churches to release their ministers, when required, for the wider service.

5. That a short-term target be set for the Association, e.g., that the membership of the Association should have risen by 10 per cent. by the end of the Crusade; and that there be a long-term target, e.g., that all the churches, without exception, should be brought up to, and continue hereafter in, a fruitbearing condition.

These outline plans, approved by the General Committee of the Association, were adopted by the Kent and Sussex Assembly, and the Mid-Century Crusade began at Folkestone in May, 1949. None present will forget the Folkestone meetings. The sense of Pentecost was in them. Through the Moderator's opening address, through the business sessions, and the time given to Crusade planning, through the Association sermon and the communion which followed, and, finally, through a closing rally which packed the Rendezvous Street Church, there was an intense expectancy and an unmistakable experience of God's presence and power.

In the midst of the years God had made Himself known, and was pouring out His Spirit from on high.

This article is being written eight months after the commencement of the Crusade. All the churches in the Association have been invited to pledge themselves to share in the work. So have all church members, and all Baptist families. A remarkable insignia has been designed, for use in Church Posters, in household wall-cards, and in book-markers for private use. It appears on local publicity and on all Crusade correspondence. Its central motif is a Cross, with a descending Dove, and the words, *Mid-Century Crusade*. Around the edges are the words, "*To make known the Gospel by His Cross: By His Spirit to quicken the Church.*" The design came from a young woman artist, herself a Christian. Churches, and families, and members of churches, have with eagerness undertaken to have fellowship in the crusade for the furtherance of the Gospel. The response has been really encouraging, and a revelation of the willingness of the people in a day of God's power.

Churches also have lent their ministers, and ministers have coveted the honour of a place in the teams. As this article goes to press the Crusade Secretary (F. A. Taylor, of Broadstairs) tells me that thirty-seven churches have had or are to have Inner Missions. The offer to conduct such Missions is being renewed and pressed on churches which have not responded, since these may be the very churches in greatest spiritual need. The plans for the Evangelistic Missions for 1950-1951 are well in hand. Every type of church has been tackled, from the great seaside church to the church in the industrial borough, and to the village cause. It is too early yet to tabulate results. In any case those that are putting on their armour are wiser not to boast. But all who have actively engaged themselves in the Crusade, both laymen and ministers, are joyfully aware that God is working with them. The Lord hath done great things for us, whereof we are glad.

On reflection, and in retrospect, it seems to me that some basic principles have been revealed by the Spirit for this kind of Baptist Advance. They are that the Association is the best unit for planning. That young ministers of proved evangelistic zeal and gifts make an effective nucleus for a Committee on Evangelism. That churches respond well to a simple and practical plan of campaign, which can be comprehended and carried out locally by even a small company of believers. That the call, "to make disciples and baptise them," is the kind of summons Baptists are most ready to welcome. That the ministers in an Association, rightly used, are adequate as an evangelistic band for all the purposes of a Crusade in the Association's Churches. And that every church member is in duty bound to have some active part by prayer and witness in the fellowship, for the furtherance of the Gospel.

W. D. JACKSON.



## BAPTIST ADVANCE IN THE VILLAGES

**B**APTIST Advance aims to bring about a great extension of the frontiers of our work, and, no doubt, in every village there is room for such extension. But village frontiers are limited, and for those of us who work within them, Baptist Advance must mean also the realisation of new standards of discipleship and service. For better or worse, there is no place where Christian example has greater power, for the anonymity of city life is unknown to us, and we find that "he that gathereth not with us scattereth abroad." Indeed, it is almost impossible for anyone to maintain the Christian life in a village without full membership with the Church. An early stage of Baptist Advance must be a great effort to win for Christ those who worship with us but have never accepted the responsibilities of faith. In all our efforts we should endeavour to build up the spiritual fellowship, with the aim of making the Baptist Church the most worthwhile, vigorous and attractive organisation in the village. This would bring with it the extension we so much desire.

In striving to realise this, much more than lip service must be paid to respect for local traditions. The new broom must sweep with discretion, for anything that appears to be a "stunt" will be regarded as a self-seeking attempt to inflate congregations, and will alienate village opinion. Whatever is done must spring from the genuine desire to serve people, and to give them only what is thoroughly worthwhile. Every meeting should convey the sense that there has been creative usefulness in it. Worship is an act of service to God, and each worshipper should feel that every Sunday service achieves something of lasting value, and that his presence is indispensable to the work of God. Prayer meetings must deal with specific needs as well as with the grand themes of the Christian revelation; and those who pray should not fear to name those for whom they intercede. All our meetings should aim to satisfy, each in its own way, the desire which can be awakened in every Christian to obey and serve the Lord.

Christians can do much to build up such a spirit when they allow it to be seen that, for them, the faith is the central fact of life, and not a matter of mere habit, family tradition or social obligation. It is peculiarly important in a village, where everything is noticed, that Church members should be completely loyal in their attendance at the Lord's Table and at the Church Meeting, for these acts of the Lord's Body can powerfully interest and attract those who do not share in them, though the practice of discussing confidential business with non-members often destroys this. Their attitude to worship is equally important. Anything which exemplifies the reality of a Christian's faith and concern for others is to be encouraged, whether it be the use of a car to bring in outlying worshippers or Sunday School scholars, the occasional care of

children so that a parent may be free to worship, or the regular acceptance of lay-preaching work.

The need for reality in the Church's life is most important in our relations with the young. Frequently, for the first time, all children over 11 are being taken out of the villages to schools where they find standards of equipment and methods of teaching far in advance of what we can provide. The new schools widen their outlook in ways that increase the tension between old and young, and some children face intellectual problems which their elders cannot even comprehend. Sunday School teachers who deal with their difficulties by telling them that they must have simple faith and not ask so many questions are being confronted by children who are taught to question everything. As a part of Baptist Advance the old might well be encouraged to be more tolerant of the new and uncongenial ideas of the young. It is time that the traditions against women deacons, and girls who come hatless to Church, were disposed of, as they can be on Scriptural grounds. Worshippers who think nothing of coming ten minutes late to services have been heard to condemn the "irreverence" of the young who wear short sleeves or no stockings. No doubt such things are trivial, but the young are quick to feel that prejudices like these reflect on the sincerity and commonsense of Christians. Similarly, the preoccupation of some elder saints with the more picturesque notions of the glory-land and their readiness to ". . . shout while rising through the air, Farewell, farewell, sweet hour of prayer," may become a joke. In the same way, Christian moral values suffer unless maintained with great vigour and consistency, for the young are idealists, impatient of compromise, demanding that the faith should transform life, and so prove its worth, or else be abandoned.

It is of little use to dream of equipment and workers beyond our power to find, but we shall make the Church the centre of living Christian experience for young people when we make its work their best opportunity for self-discovery, and when we offer them a fellowship fitted with the Holy Spirit's working, and close to everyday life. One danger which must be guarded against is that of losing the less well-educated of the young people, because the Youth programme is planned too exclusively to suit more gifted individuals. Since the latter are the more likely to go away to town employment, it is upon the former that the village church will, in the long run, have to rely for its permanent strength. Familiarity with animals and the land, and the training received in the secondary modern schools, produce in our young people a practical turn of mind which must be allowed its expression. Can we not find the way to use their practical ability and energy for the Kingdom, so that the satisfaction of tangible achievement may be added to the stimulus found in discussion and study? Saving faith in Jesus must be put to them as a positive ideal of loyalty

and service to the Lord and, if the old have grace and faith enough to stand aside, the young will grow in the enjoyment of Christian harness. Is it irreverent for the young to take up the collection or serve as sidesmen? We must welcome the widening of village horizons and share in it by showing that the Christian faith penetrates every part of human life, and by relating the local Church to the world-wide work of the Lord's Body. By better teaching of Baptist principles and history we must seek to inspire loyalty in young people, and give them a true conception of the significance of their own village church.

Little of what has been said so far may appear at first to call for immediate action, rather it has been by way of study of the conditions in which advance will occur. This is in accord with Dr. Aubrey's conception of Baptist Advance as a five to ten year movement, but it will not do just to sit back and plan. The success of long-term endeavour depends on present spiritual vitality and action. The immediate task is to consider how to bring the life and fellowship of our churches nearer to the high level of reality and power which we need. In this, spiritual and practical measures are almost inseparable from one another. Resources of spiritual experience may be very limited and the supply of potential leaders and organisers small. The band of fully loyal supporters, though faithful, may be of such a size that any attempt to multiply meetings will result simply in dividing them into groups, because the same people cannot be out night after night. Such considerations should lead us seriously to study the right deployment of our strength. Are the existing agencies the best that can be found to meet the needs which are our open doors? If not, can we not use Baptist Advance as the great opportunity to make such changes as will repair and strengthen the net and enlarge the scope of its spiritual ingathering?

Sometimes it may be very hard to give a new effort an effective start. Where no nucleus of keen young people is available, for example, it may be out of the question to form a C.E. Society, but study of local conditions may well reveal that on a certain night each week many children complain of having nothing to do. With them, Ropeholders should be an instant success, or, as in the writer's experience, the uniformed organisations may well solve the problem. These are within the reach of many Churches now that inexperience is not a barrier. The leading organisations all provide excellent and inexpensive training courses through which any energetic worker can become a qualified leader. An excellent scheme recently established in the writer's district is a local S.S. Union football league. In its first season this has already added a number of 15-year-old boys to the school. Our aim should be to discover any age-groups or classes of people, old or young, for whom no one else is catering, and to offer them a Christian activity planned to meet their desire to share in something that really matters, and to relate the things of God to their own daily



lives. Such an approach is almost sure to disclose great opportunities waiting to be taken. In the villages it often happens that in hard weather, numbers of men have little to do, and we might try by an inspired opportunism to use these occasions even though the ties of dairy and farmyard work make a regular men's meeting impossible. It is, of course, noteworthy that January is sometimes the best month for village campaign meetings, because of the extra freedom the men enjoy during bad weather. One group which we all hope to meet is that which spiritual advance will itself create—the people who will be seeking instruction and experience in prayer. For them the right kind of prayer meeting should already be at work in every church.

The admirable Country Churches' Report of the group convened by W. H. Tebbit should be read by everyone concerned with village work. It makes numerous points of great importance, and no attempt has been made to reiterate them here, for this article is written from a very different point of view. But, in conclusion, one section may be emphasised. The Report claims that village churches offer an honourable and rewarding sphere of service to older ministers and to students leaving college. As one of the latter, the writer can only say that he could not have wished for a more stimulating, varied and satisfying piece of work than that which is entrusted to him. He is deeply grateful that, while still at college, he was persuaded to seek a village church, largely by B. Grey Griffith, every word of whose eloquent appeal has been vindicated by experience.

DAVID JACKSON.

## BEGIN HERE . . . IN THE SUNDAY SCHOOL

**D**R. W. Y. FULLERTON once said: "The B.M.S. goes forward on the feet of little children." He was paying tribute to the splendid missionary giving of Sunday Schools, and no doubt had in mind also that from the same source would arise a steady stream of recruits for the Mission Field. This is true of the Home Church, for Britain is now a Mission Field. Our Baptist witness at home must advance on the feet of little children. Hence my subject: "Begin here . . . in the Sunday School."

But why begin in the Sunday School? Because there is no better place in which to begin. Evidence shows that in the building up of the Church we owe more to the Sunday School than to any other form of Christian work. At best we retain only 20 per cent. of our scholars, but even they constitute the biggest factor in strengthening the Fellowship. Two-thirds of my new Church members last year were 'teen-agers from the School. Moreover, they are new converts, and represent real advance, whereas additions by transfer do not materially affect our total strength. This fact

indicates that one major task to which we must address ourselves if Baptist Advance is to become a reality is the work of the Sunday School. Other forms of Advance may be important, but clearly some of them rely for their ultimate success upon a stronger Home Church. The surest way to a stronger Church is to win the young to Christ.

As ministers the first thing we should do is to examine our present Sunday School work in the light of the challenge of Baptist Advance. *We must begin with what we've got.* I have had experience in village, town, city and suburb, so I know the difficulties under which our Schools work. The ideal is the streamlined, graded School. I realise, however, that in many places this is impossible. Let us face our own situation as it is to-day, and resolve to advance. We could start by asking a few questions: "Is my School functioning in the best possible way?" "Is the method of teaching and training as good as it might be?" "Is the School producing results?" "Is an effort being made to recruit new scholars?" Since we are the Church's leaders, these questions should challenge us. We shall be wise to think out a plan and a policy for the future which will make the School a more effective instrument in winning the young. In this respect I am glad that Dr. Aubrey sees Baptist Advance as a continuing movement, which will unfold under the Spirit of God. The most effective schools are the result of careful planning: spiritual results are generally the fruit of years of faithful sowing. We may well thank God for what is being done, but can we be satisfied that we hold only 20 per cent. of our scholars? Baptist Advance presents a timely opportunity to go forward with determination to lift the 20 per cent. to a much higher figure.

*How can the minister best influence his School?* He will, of course, preside at teachers' meetings, and take a lively interest in the work. The teachers are the people he should begin with. He should inspire them with the highest ideal of their work, and with a deep sense of responsibility to God. He can do this through his sermons, but his best opportunity is in the training class. If the School is not large enough to have departmental training classes I suggest a minister's class for all teachers. From this vital centre the minister can engender the spirit of fellowship service, train teachers to share ideas and to respect other people's views which may not be their own, and give guidance concerning two central things in the school life—the systematic teaching of the Bible and the ideal of worship. These are the twin pillars of religious instruction which prepare scholars for entrance into the worship of the sanctuary and the ministry of the Word. The School should be the handmaid of the Church.

We are all aware of the abiding problem of the Sunday School, namely, *the drift of the 'teen ager.* Whoever can give us a complete answer is a prophet indeed, but I have never met him. J. N. Britton

often spoke of young people "who slip at the take off," at the time when they emerge into the convulsive years of youth. They slip away from the Church, the School and the Gospel just when they most need their guidance. How can we arrest the drift? I can only suggest a few possibilities. First, let us pin-point the fact that the drift begins with the plus-elevens: i.e., in the Senior department. Primary and Junior Departments can usually hold their own, and if young people arrive in the Institute the prospect is good. But the senior department is the real problem; it is there that we must tackle the question with zeal. This department must have efficient teachers; not necessarily the brainiest, but teachers of strong and gracious personality and with an aptitude for winning the young. For if this is the drift age group, it is also the age of decision. I believe in early decision for Christ. Some of our best workers were baptised at twelve or thirteen years of age. It is the undecided child who drifts. Go for early decisions. I commend an experiment made last year with the enthusiastic support of our superintendent and senior leader. In eight Sunday afternoons I held a class of preparation for baptism and Church membership. Young folk who so desired came to me in the vestry from their classes, during the normal teaching period. Never have I had a more fruitful class; the teachers rejoiced that I shared in harvesting their labours. The minister must be "on the spot" with the early 'teen-agers. We cannot emphasise too much the importance of visiting absentees, especially those in the senior department. A timely visit can arrest the drift, even though mother says that Tom can choose for himself now. If we have a concern for Tom we may win the parent also.

*Now a word concerning the auxiliaries.* These should supplement the work of the School in winning the young. If Baptists are to advance we must have a good look at all societies working among the young, and enquire where is their *first* loyalty, and what is their supreme purpose. I hesitate to seem to be ungenerous; the truth is, however, that certain of our churches house many organisations whose first loyalty is to build themselves up. Some churches are cumbered up with societies not bent on the thing for which we exist. Can we afford to be burdened by societies which are not spiritually effective? Can we honestly afford the cost, the manpower, the time, in an age like this? Many societies are splendid, but we ministers must see that a redemptive purpose flows through all our activities. It is a great privilege to be a minister and friend to growing boys and girls, but the work will break in our hands unless it is charged with the spirit of evangelism. It is our duty to go into, and to guide wisely, our youth organisations, so that the supreme purpose is never lost. Baptist Advance, then, will come through the young.

*I plead for a determined outward thrust to enlist new scholars.* Larger Sunday Schools inspired with consecrated purpose will



mean, in a few years, larger churches. Quality is important, but so is quantity. An immense field of opportunity lies around us in which to propagate the Sunday School and enlist new scholars. Let us compare the statistics of our local education authority concerning young folk of five to seventeen years with our district Sunday School figures. We shall see the wide area of child life unreached. Recruit through the children. Give them a motto, "Each one reach one." Propagate through printing, and let it be good printing. Let us thrust outwards, because larger schools are an indispensable requisite to achieving great results implicit in "Baptist Advance."

My concluding observation is that we are dealing largely with children whose parents belong to "the lost generation." What we teach may go back to the home and awaken sacred memories of long ago. The School is an agent of evangelism. Fifty years ago parents brought the children to Church. To-day our best hope is that children will bring their parents. The most promising sign of advance in many Baptist Churches to-day is the growth of the Sunday School. Is this also a sign from Him Who gave the child a central place, that we should "Begin in the Sunday School"?

W. CHARLES JOHNSON.

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## BAPTIST ADVANCE AND PREACHING

IN any consideration of Baptist Advance, we who are preachers cannot leave out of account the fact and the place of preaching.

As God has used in the past the preached word, we know that He does still, and are confident that He will, in the day of revival, perhaps to initiate it, and certainly to play a vital part in it. It behoves us, therefore, who are preachers to consider again our task, and to ask ourselves whether our preaching is of the kind that the Spirit of God can use to convey to this needy age the unsearchable riches of Christ.

This article is written by one who has not by any means attained the goal of effective preaching, but is pressing on towards it—towards that kind of preaching that more and more brings men and women face to face with Jesus Christ as Lord, Saviour and King. Our purpose is not to give a comprehensive survey of the relationship between preaching and Baptist Advance, and so, many important things, realised by us all, will not be dealt with. We are concerned to make a few suggestions about our approach, language, and authority in preaching. They are not intended to be new or unusual, for in matters of the Christian faith it is not anything new we need, but a re-discovery and re-vivifying of the old and the true. These are the personal reflections of one conscious of many inadequacies as a preacher, who believes that he sees some light, and the way along which he should go. All

may not have travelled along the same path in the past, but we all seek the same goal in the present.

We all are the children of our own age, the sons of our own college, and the products of our own local churches. Our outlook is determined partly by these factors. So we cannot believe quite as our grandfathers believed, and disregard the findings of modern scholarship or reject the riches of truth received in our college training. But we know we could not stay where we were when we left college, with, in some cases, a vain intellectualism, a vague theology, and an ineffective uncertainty about ultimate truth. We are grateful for the discipline of learning to look at every side of every problem, and to realise that truth has many facets, and within itself many seeming contradictions. But we tended then to think that truth was apprehended almost entirely by the intellect, and so to preach with an undue emphasis upon it, and a lack of confident assurance in the truth we tried to proclaim.

The actions of men are determined, in the main, not by intellectual considerations and logic, but by emotions, prejudices, and society. This is especially true of a generation like the present, that is so largely made up of cinema-goers, sports fans, and, more recently, television enthusiasts. An intellectual emphasis, when preaching to such people, has little appeal, and is unlikely to result in their receiving the faith into their lives, even if they learn something about certain facts related to our religion. But apart from this, there is no doubt that the Christian faith is not primarily apprehended by the intellect alone, but by the whole man. It more often finds entrance into people's lives through the emotions and the will, rather than through the intellect, and our need in preaching and the conduct of worship is so to present Christ in all His fullness, that first of all men's wills are moved to submission and obedient response to Him. To effect this, a pictorial, dramatic, and even emotional presentation of Christian truth is necessary, much more than some of us were trained to use. This realisation must affect our preparation, and result in our making the first essential, not the study of commentaries (necessary and important as that is), but prayerful meditation that seeks to know and receive with the whole being the whole truth of God. We are most likely to get to the heart of our Gospel, and to an understanding of the unfathomable truth of the Cross, by such prayerful meditation, worshipful submission, and obedient responsiveness. It is as we receive the whole truth of God with the whole being that we are most likely to present it with an appeal to the whole man, moving the will to submission, the mind to assent, and the heart to loving response.

There are some who tell us that in our preaching we shall gain the ear of the outsider only as we avoid the use of specifically religious and Christian terms. There is probably some truth in this, but also a real danger. The danger is that of watering-down

the message while attempting to simplify the language. Indeed it is doubtful whether it is possible adequately to proclaim the Christian Gospel in the language of everyman, and certainly it is not in the jargon of Hollywood. The Christian Gospel is unique, and can be stated fully only in unique Christian terms. It is significant that this request for simple, secular language calls for a reversal of the process adopted by the first Christians. They found it necessary, in proclaiming the Gospel, to take current Greek words and give them a specifically Christian meaning. I need only remind you of "agape" and "charis," to mention but two. Our missionaries have to follow the same course. The Communists do not seem to make any attempt to simplify their terms or render into modern jargon their particular doctrines. Those branches of the Christian Church that flourish and appear to have the ear of the ordinary people seem to have no hesitation about using religious terms without any attempt at apology or even explanation. We are not suggesting that we should be obscurantist, or disregard the need to show our unique Gospel as relevant to our day and generation. But the superficial and doubtful policy of secularising our language does not get to the heart of the problem. How did the people of the first century understand the Christian meaning in the Christianised words used by Christian preachers? Surely the content of those terms was supplied by the lives of the Christians themselves, and the way of life of the Christian communities. They showed what the preachers meant by "agape" and "charis." So we see that this question of language drives us back to the quality of life of ourselves and our churches. It must be the uniqueness of the Christian life, personal and communal, that puts content and meaning into the preacher's language, and makes clear to ordinary men something of the glory of our unique Gospel.

It is sometimes said that it was the simplicity of the language of our Lord that surprised and drew the multitudes. The Gospels state that it was His authority. He spoke with confidence, conviction and undoubted authority, not hesitating to use such technical terms as "Son of Man." There is little doubt that assurance and confidence partly explain the peculiar power of C. H. Spurgeon as a preacher, or that any effective preaching must be marked by these qualities. An Anglican priest, known to the writer, whose services of worship repel rather than attract many of his parishioners, has yet, in the last three years, greatly increased the size of his congregation and membership. The explanation is his clear, definite, dogmatic preaching, together with his diligent and persistent house-to-house visitation. He knows what he believes and has no hesitation about declaring it, and in the declaring of it there is no absence of theological terms. Before there can be an advance through our preaching, we surely have to learn to preach the Gospel with a revived confidence and authority. The only kind of confidence that is lasting and truly



effective is not a confidence in our own eloquence or mastery of language, but one resting on clear perception of the Word of God, and based upon a definite Biblical theology. It is when, in our preaching, we can say, "Thus saith the Lord," "This is the Word of God to men," that we have confidence and speak with authority. Our grandfathers had their "Plan of Salvation" which was, to them, clear and definite and rooted in God's Word, and they made it equally clear and definite to their hearers. Our exposition will be different from theirs, but we need their directness and definiteness. Can we preach, "Believe on the Lord Jesus Christ, and thou shalt be saved," with the same personal challenge and persuasive purpose as they did? Our authority is the Gospel. Are we sure of that, and its relevance to men to-day?

The effectiveness of our preaching depends in no small measure upon our churches. If in our churches there is a vague humanism that hardly knows what it believes, what it means by "being saved," and never expects a conversion, even authoritative, Biblical and relevant preaching will not effect much (at least, at first). Baptist Advance and theological conviction in pulpit and pew go together.

May God so teach, and lead, and use us, that, through the folly of what we preach, some may believe and be saved!

LESLIE J. MOON.

## THE TRAINING OF LEADERSHIP

THE key to Baptist Advance lies in adequately trained leadership. We need many more men and women equipped to take responsibility in all our churches, large and small, if the present opportunities are to be seized.

First of all there is the question of training for the ministry. Our theological colleges are facing serious problems. The cost of maintenance has increased, while endowment funds have not kept pace with it. In consequence, there is a very real danger that colleges, already inadequately staffed, are likely to find it increasingly difficult to maintain their teaching personnel at the existing level. Furthermore, the general standard of education is likely to rise over the next twenty years, which means that an educated ministry is all the more important for the future. A college staff of two, or perhaps three at the most, is inadequate to teach all the subjects required. It is too much to ask of a man that he should lecture and tutor in Theology, Church History and Old Testament; yet that is the kind of thing that is happening in our colleges at the present time, and it makes specialisation impossible.

The only solution appears to be to reduce the number of our colleges and, so far as trust deeds will allow, amalgamate the professorial trusts and college investments. I suggest we would

do far better work in England with three colleges than with the existing five. Let Bristol and Regent's Park join forces: let the new buildings in Oxford be completed and the combined college become the centre for advanced work, for which it is ideally suited. Then, the possibility of Rawdon and Manchester combining should be considered. Spurgeon's would remain as the third college, serving much the same constituency as at the present time. Sentiment in most cases would be the main obstacle, though trust funds would present certain difficulties. But we must not be ruled by sentiment in these urgent days. If we long for advance and the coming of the Kingdom we must be prepared to ask what God would have us do, and act accordingly.

This by itself is not enough. The time is overdue for a review of the nature of our training for the ministry. Men can be equipped theologically in the colleges, but, in my judgment, they cannot be trained there for the day-to-day work of the ministry. Most of us would agree that we came out of college largely unequipped for the pastoral and evangelistic work that we found confronting us. The Church of England have this advantage, in that men serve as curates under clergy with more experience and, in this way, it might be claimed that practical training is continued after a college course. The financial resources of the local church make this impracticable from our point of view; but there is a strong case to be made out for a year being added to the theological course, and that year being spent in a practical training centre attached to a church which is facing the local challenge. West Ham has for long been preparing for such a task, and there are other centres where such a training scheme might be considered.

Secondly, we need to consider the place of women in the leadership of the Church in these days. Our Deaconesses Order, though supplying many fine women to the life of our Denomination, has never really captured the imagination of the churches throughout the country. The number of recruits has been disappointing and, in many instances, some of our most promising girls have turned their thoughts in other directions. I think the question needs raising whether the Deaconesses Order is the form of service best adapted to the needs of the present and the future. In the United States there is an office known as Director of Religious Education. Such a director is attached to the great majority of churches and is, in most instances, a woman. She is a full time officer of the Church, responsible for youth and Sunday School work. All the theological seminaries have women training alongside the men and, so far as I was able to judge, many girls with outstanding gifts were finding their full time vocation in this direction. The American scene is, of course, greatly different from our own, but the question is worth discussing.

In the third place, an increasing number of our church members are asking for special training. For a long time the Lay

Preachers' Federation and the Home Preparation Union have been doing fine work with correspondence courses, and more recently the Council of the Baptist Union has adopted the idea of a Baptist Union Diploma. Correspondence courses, however, have their limitations. Further, alongside this increased demand for theological and Biblical training there is the adventurous plan of the Rev. W. T. Cowlan, the newly appointed Director of the Young People's Department. He proposes to set up practical training centres for Sunday School teachers and Youth leaders in large centres of population. At these centres young people could be trained for service by seeing work done under expert guidance. There is surely a need for these spontaneous efforts to be co-ordinated and carried forward. It is by no means difficult to envisage a kind of Baptist County College in every large centre of population. This would be not what is ordinarily meant by the term county college, but a large church might offer to become a training centre for the churches of a wide area round about. I believe that the germ of this idea was in the minds of the staff of Bristol College a little while ago.

Clearly there is much scope for investigation and I would like to see a commission appointed by the Baptist Union to examine the whole question of the training of leadership and to report to the Denomination in due course. The tide is turning in our land. Under God we are on the threshold of spiritual advance, but we need the leaders.

PAUL ROWNTREE CLIFFORD.

### THREE LINES OF ADVANCE

THERE are all kinds of advance, and they are not all good. The charge of the Light Brigade was an advance, but its reckless daring far outweighed its practical effectiveness. The forward rush of the Gadarene swine was an advance, but it led to the brink of the precipice and to death in the waters below. But when a great army moved forward on D-day, sure of its objective and confident in its leaders, there was an advance of a different order altogether. We are anxious to advance; in our anxiety to go forward let us make sure that ours will be an advance of the right kind!

Firstly, we must realise that if it is to achieve anything it must be a costly advance. There are people, most of them on the fringe of our churches, who are not slow in letting us know our failings and who frequently tell us that "It's about time the Church did something." We have a perfect right to ask these touch-line critics in reply: "Well, what are you going to do about it?" The test of the sincere critic is that he is prepared to act as well as advise, and we must continually remind him and his adherents that if there is to be an advance, it will be a costly business for everyone of us. It will make demands on our brains, our hearts,



our pockets, our time, our imagination and our prayers. The church that wants to lengthen its cords must first of all strengthen its stakes, and that surely means that our church life must become far more disciplined than it often is now. Have we any right to talk about advance at all, let alone to expect it, until our churches give themselves to a disciplined life of worship, prayer, and service? And does that not mean that we ministers will in many cases have to seek to create a corporate fellowship of prayer which will appeal to those sincere young people and others who at the moment find little attraction in the traditional form of church prayer-meeting?

These conditions cannot of themselves create revival and advance, for these are all God's to give and not ours to fabricate. But they would go to make the kind of church that God could use. The miracle of John Wesley's conversion and flaming evangelical zeal was all of God's doing, but the serious discipline of the years before in the Holy Club had left its mark upon him and made him the kind of man whom God could use when the hour struck. And if Baptists are to be used greatly by God in this day, we must be prepared for a life of discipline which will be a costly business for us all.

Secondly, we want an advance of the whole local church. The instrument of advance must be the local community of believers, making its impact on society by the quality of its own life and fellowship. When all proper allowance has been made for the good work done by mass-meetings and visiting evangelists, Forsyth's dictum still holds true that "the one great preacher in history is the Church." Not the minister, nor the evangelist, but the Church. Let no one decry the importance of the evangelical message from the pulpit, but let it never be a voice crying alone. It must be the voice of the true and eternal Church speaking to the local church of to-day, reminding her of her heritage and enriching every part of her life, so that she in turn may be the great preacher to the world.

Let the Church be the Church, not an auditorium in which to listen to a preacher, nor a refuge for a few like-minded spirits, but a redeemed and redeeming fellowship whose corporate life and fellowship is a witness to society and the very spearhead of advance! What is going to count most in the end is the kind of life to be found in the local church where we do our regular work day by day.

We ministers have to see to it that our local church is sending out people who will not be ashamed of Christ or of the values He has taught us, and who will take their stand for Him in the office, or the canteen. We have to see that our people are being trained to be leaders of society, for one Christian on a public committee or serving on the local council is a hundred times more valuable than all our letters of protest and resolutions passed at public meetings. We have to make our local church a positive influence for good in the affairs of the village or town where we are. And,

A MESSAGE FROM Mr. SEYMOUR J. PRICE  
TO THE MEMBERS OF THE  
BAPTIST MINISTERS' FELLOWSHIP

My dear Friends,

ON GOING THE SECOND MILE

Recently I heard someone suggest that the preachers' favourite text from the Sermon on the Mount was Matthew v, 41. That text, however, says nothing about going the second mile unless compelled to go the first. We, in the Baptist Insurance Company, quite modestly suggest that we often go both the first and second miles where there is no legal compulsion to go even one (I know the homiletical expert will retort that grace is more compelling than law!).

But to an illustration. We all read of the cyclone which struck Aston Clinton and Wendover on a recent Sunday. Our local Baptist Churches sustained damage; in the case of Aston Clinton serious damage. Both Churches are insured with us against fire and lightning risks, but neither holds the Storm and Tempest policy which we devised for Baptist Churches. This cyclone was, however, an extraordinary occurrence far removed from the normal storm and tempest risks. The Aston Clinton officers appealed to us for help and the Directors have gladly decided in an *ex gratia* spirit to deal generously with the Church,

Surely by meeting such a situation the denominational office is going the second mile which members of the Ministers' Fellowship urge is the Christian's duty. Yet there are still some Churches and ministers who, because of local influence or "cut" rates (which usually mean claims "cut" to the legal bone) insure elsewhere..

Will you help us to continue to go the second mile by placing your own insurances with us?

With all good wishes,

Yours, in the best service,

SEYMOUR J. PRICE.

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perhaps most important of all, we have, by God's help, to make our church a place that attracts others by the warmth of its welcome and fellowship. To go into some churches is like stepping into a refrigerator; the people are as cold as ice, and the frosty glances shot at an unwary stranger who happens to sit in the wrong pew are enough to freeze him as well. God give us warm churches, where there is a welcome for the visitor and where the people stay talking after the service in a fellowship that is so real that the caretaker has to turn out all the lights to get them to go home!

Some of the best sermons are preached not in words but in deeds and in character, and if the local church is what it ought to be, it will be preaching by its own life a continual sermon to the people round about. If the Church is to continue as the one great preacher in history, the local fellowship must so radiate usefulness, righteousness and happiness that it is always saying to the people who pass by: "This is what life is meant to be!"

Thirdly, we need a prophetic advance. We live in a generation of people who neither understand the meaning of events to-day nor have any clear idea of the shape of things to come. We must do for these people what the prophets did in their day for the people of Israel and Judah; we must explain to them the meaning of the times in which they are living. Our duty is to interpret for them the signs of the times, to show them how God's judgments are abroad in the earth, to bring home to them His right to rule in every department of life, and to tell them that the end of human history will be His triumph.

If we did but realise it, here is one of our greatest opportunities. Beneath their veneer of indifference, people are frightened by a world that seems to have got out of their control. They are aware that things have gone wrong, but cannot tell just how; we know, and we must tell them. They are wondering whether the catastrophic events of our century have any meaning; we know that they have, and we must declare it to them. They are anxious to know where it is all going to end, and turn with pitiful hope to the prognostications of the astrologers in the Sunday newspapers; we have a sure word about the future that is better than anything that the stars foretell, and we must see that people hear it.

The great thing is that we should take our stand amid the events of our time and declare that in them all there is a divine purpose at work which men must accept for their good or neglect at their peril. A special service was held in my church on the Sunday evening before the recent election, attended by members of all political parties and of none, and by the three candidates for the constituency. It was our way of saying that God cannot be bowed out of politics, that candidates and electors alike stand in the light of His judgment and love, and that the supreme issue is not between Tory and Socialist, Right and Left, but between God and the Devil. It was a gesture that people could understand



and the response from parties was better than we had expected. Perhaps there is a response waiting for us which would surprise us by its warmth, if only we would seize every opportunity of giving the people a clear lead through the maze of events, as did the prophets long ago.

A prophetic advance of this kind will become one of our surest helps in evangelism, for just as in the Old Testament the prophetic utterance is followed by an appeal for repentance and the offer of a new life, so it will be with us. The prophets had not done their work when they had rebuked faithless Israel and warned her that the Judge was at the gate, but pleaded with her to turn and live while yet there was time.

"Behold, I have set before you life and death, blessing and cursing; therefore choose life that thou and thy seed may live."

The prophetic word of judgment became the bridgehead for the evangelical appeal, and so it must ever be.

A costly advance, with each local church moving forward in prophetic witness and evangelical power—such is the pattern that I envisage for us at this time. It may well be that if God's Spirit really possesses us we shall be led in ways as yet unknown to us and into experiences now beyond our ken. We cannot lay down the channels in which He must work. But until that day comes we shall do well to move forward in the direction that experience and Scripture seem to point out for us.

Along some such broad lines each local church must decide for itself the precise details of its own advance. A denomination that prides itself on its freedom from autocracy will neither expect nor desire a "cut-and-dried" programme issued from headquarters. And in any case, what suits one section of the battle-line may be quite out of place in another. In my own church we have found that a monthly People's Service has done a lot of good. Printed orders of service with a message of invitation have been circulated in homes and shops in the district, all the homes connected through different organisations have received invitations and many have been visited, and the local press have given us generous publicity. The response has been encouraging; many strangers have come and not a few of them have become regular attenders. But a different locality may well call for a different technique altogether. News of the methods and successes of other churches may help and encourage us, but in the end it will all depend on the initiative of the local church as it responds to the working of God's Spirit and avails itself of His power.

All the signs beckon us forward. The Holy Spirit has long striven with us and is now beginning to prevail, our church members are feeling that they have been called to the Kingdom for such a time as this, and the multitudes at our doors are more ready to listen than we sometimes think. Our God is marching on!

IRWIN J. BARNES.

## A THEOLOGY FOR BAPTIST ADVANCE

**T**HEOLOGY is not, as some believe, a subsidiary, specialised or irrelevant interest. It is essential to the life of the Church as a whole and to the healthy and effective witness of every local fellowship. "Dogma," said P. T. Forsyth in one of his memorable sentences, "is the Church's footing, doctrine the Church's grasp, and theology the Church's reach." If in Baptist Advance we are to reach out successfully, we must look to our theology.

The periods of greatest vitality in the history of the Church have been periods of intense theological interest and concern. Paul the missionary cannot be separated from Paul the theologian. Augustine stood as the shadow of a great rock in a weary and shattered age because he offered men a theology adequate to their needs. The great achievements of medieval Scholasticism, no less than those of the Reformation, depended on a theological renewal. Coming closer home, we do well to remember that the Baptist Missionary Society would hardly have come into existence when it did, nor the striking Baptist advance of the Napoleonic era have taken place, but for the theological concern of Andrew Fuller and his companions. One of the most significant passages in Carey's "Enquiry" is that in which he lists some of the encouraging things which had been happening in Baptist churches in the 1780s. It includes this sentence: "Some controversies which have long perplexed and divided the church, are more clearly stated than ever." Whether he had chiefly in mind the dynamic influence upon his friends of the writings of Jonathan Edwards or the contemporary debates on Deism and Socinianism, the reference is to theology. Again and again, the Church has had to rediscover its essential message and make itself once more articulate in regard to it. As Canon Alan Richardson has well said in his stimulating "Christian Apologetics": "A Church which loses interest in theology will soon lose interest in its proclamation, and will thus be well on its way to becoming an 'institution' which survives merely by means of its own machinery, until it finally runs down."

If the new call to Baptist Advance is to be more than a stunt, a kind of advertising campaign, something superficial, soon destined to peter out, leaving us more exhausted and dispirited than before, it must have a message, and that message must be about God and His relations with man and the universe; it must be a theological message. We must put first things first. The most important matter is not "mobilising and using all our resources and exploiting our opportunities for the enriching and extending of the life and work of our churches." It is not bringing the structure and organisation of the Baptist Union "into line with modern ideas." (I quote from a memorandum which has come into my hands.) It is not even exhorting to and attempting evangelism. We must

first of all be sure of our message. We must believe we have good news to convey, vital news, news about human life and destiny, and we must make sure we are clearly expressing it.

The last few decades have surely taught us—if we have failed to see the truth clearly written in the story of the past—that the Church cannot survive as a friendly club, a social welfare institution, an organisation with a long history and considerable property assets, or a well-managed business concern. If it is no more than these things, or if it concentrates on these aspects of its life—necessary and inevitable though they be, since our life is lived in society—it is doomed. It is not in truth the Church. The primary reasons for the existence of the Church is a message which has been heard, which holds it together and sustains its life and which it must unfalteringly proclaim. The message is about God's revelation of Himself and His redemptive purpose for mankind. It is not primarily a matter of ethics, psychology, politics, or sociology, though it runs out into all these fields; it is a matter of theology. Ministers, deacons and church officers, Sunday School teachers and youth leaders, indeed all the members of our churches, must ask themselves afresh what they should really be at, what is the message they have to rejoice in themselves and proclaim to others, and how it may be convincingly and intelligibly made known.

A theology of Baptist Advance! It is not (praise God!) something we have to concoct in the year 1950. It is there for us. It is Christian theology, Biblical theology, the message of God in Christ reconciling the world unto Himself, not counting men's sins against them and committing to the Church the word of reconciliation (2 Cor. v. 19). It deals with the mighty acts of God which brought the Church into existence and which assure us that within and above human history stands One in Whose hands are the final issues of the life of men and of nations, in the atomic age with international peace precariously balanced between the U.S.A. and the U.S.S.R., no less than in that of the Hebrew prophets. The message we bear is that, mysterious and daunting as the ways of providence often seem, the open secret is to be found in Christ crucified and risen, from Whom men may have forgiveness and renewal and Who embodies an ethic covering the whole of life, individual and collective, one faithful to the requirements of justice, but one that is living and dynamic and not legalistic. In the worship, sacraments, fellowship and service of the Church men may find strength to meet, endure and overcome the temptations, chances and sorrows of life, and receive a foretaste of what lies beyond death and the end of history, however that may come. And as to the "Last Things," about which we are driven to think a good deal more than were our fathers:

"Christ is the end, for Christ was the beginning,  
Christ the beginning, for the end is Christ."

Our only justification as Baptist churches is our proclamation by



word and deed of this stupendous message, which matches the need of the twentieth century, as it did that of the first. The early Christians, like ourselves, lived under the shadow of impending crisis. It was as the bearers of this message that they advanced.

Such a message is Biblical in the full and true sense of the word, for it deals with the themes that run through the Bible, giving it unity and coherence. It is centred in Christ. We do not start with abstruse doctrines and speculations, nor questions about the nature of God. We ask not What is God ? but Where is He to be found ? and our answer is: in Christ and the fellowship of His Church. The theological expression of this message unites us with the Church of the ages. It carries us deeper than the disputes of recent generations, deeper than the rightly varying emphases of different schools of thought. As we try to give it utterance we shall probably discover, as Paul Tillich has done, that we cannot abandon the great words of the New Testament like sin and grace, or the categories employed in the theological controversies of the early centuries, for they alone are adequate.

The message is not something private and peculiar of our own, but it gives new significance and meaning to the distinguishing marks of the Baptist tradition. Those marks include an insistence on the necessity of individual faith and decision; the maintenance of baptism as a rite of personal witness and confession as well as of incorporation into the visible Body of Christ; the conviction that the Church is the fellowship of believers with Christ as Lord, and that it is to be ruled by Him and not by a priestly hierarchy or the magistracy; a reluctance to insist on subscription to verbal creeds and confessions; a sympathy with the common man in his struggle against exploitation (though this is a note unfortunately more feebly sounded in our midst of recent years); and a sustained missionary zeal. These characteristic Baptist emphases find their only justification in the central affirmations of Christian theology and they must be traced back again to their source.

The theological renewal which we need will involve the re-examination of many of our activities and the re-ordering of much of our life. We must be mastered again by the wonder of God's redemptive acts, if we are to have adequate spiritual resources for advance. The gospel must become once more the centre and basis of all that we do, and cease to be the half-forgotten or conventionally accepted background of our churchmanship. All that goes on in our local fellowships, as well as in the wider relationships of Associations, the Baptist Union, the Baptist Missionary Society and the contacts we have with other Christian communions, must be directly and consciously related to the message committed to us.

What are the true marks of a Church ? What is the purpose of a separated ministry ? What is the function of deacons and

elders in the life of the Church? What place ought the Lord's Supper to have in our worship and fellowship? What should be the relationship of one Baptist church to another and to other neighbouring Christian groups? How should the essential unity of all Christian believers be visibly expressed? We have begun, but only begun, to think again about these things, and they all involve theological questioning. As we examine these matters in the light of the Gospel, we shall discover that our churches must and can function in a social welfare state, as they did under nineteenth century capitalism, as they may have to do under some new political and economic system. As we let the Church be the Church, the spiritual life of our fellowships will be quickened and new energies be released for effective advance. There is a wistfulness around us such as has not been known for several decades. A subtle change in the spiritual atmosphere is observable in many places. But the hurt of this generation will not be lightly healed, and if we are asked for bread, we must not offer stones. The trivial and the sentimental find no place in the New Testament, nor in any of the great periods of Christian history. We must dare again a high and reverent churchmanship and a proclamation of the great objective themes of the Christian revelation.

One of the creators of modern Denmark was Grundtvig, a Lutheran clergyman. When his country lay desolate and dispirited after the Napoleonic wars, his faith and crusading zeal were largely responsible for recovery and advance. He held up before his people, he used to say, "two blazing torches, the Word of God and the witness of the past." If we are to do anything similar for our time, we must turn again to theology. Only so will there come an inner renewal sufficient to carry us forward.

ERNEST A. PAYNE.

## OF INTEREST TO YOU

### GREAT BRITAIN

*Pastoral Changes.* Send a letter of good wishes to your friend whose name follows, in view of his impending pastoral change: A. B. Alnwick, Overseal; M. A. Beaton, Swallownest, Yorks; C. W. Becket, Northampton, College Street; A. S. Campbell, Arnesby; W. T. Coffin, Poole; A. R. Cook, Caxton; C. Z. Corjus, Coalville; L. W. S. Curwood, Southend, Ferndale; Garfield Evans, Earlsfield; H. J. Harrington, Ayleston, Leics.; T. L. Landon, Blaengarw; D. Lant, Edinburgh, Dublin Street; E. H. Monk, Hurstpierpoint; G. L. McNeill, Glasgow, Cambuslang; E. C. K. Starling, Portslade; F. H. Wheeler, Weymouth; G. H. Woodham, Leicester, Belgrave.

The following students, on completion of their College course, will enter upon their life-work and should have a special place in our thoughts:—

Cardiff: T. M. Jones, Rhymney; K. Hibbs, Abertillery;  
R. L. Roberts, Abersyschan.

Manchester: E. H. Bonsall, Southport; H. J. Roche, Widnes.

Regent's Park: M. Himbury, Wrexham.

Spurgeon's: Albert Crowther, Bedworth; S. M. A. Dawson,  
Fleetwood; Gordon Snelling, Woolwich Tabernacle;  
D. G. Taylor, Llandudno.

*Sackcloth and Ashes.* We have been gently chided for listing men as sick, who, by the time the *Fraternal Magazine* is in circulation, had completely recovered. This is almost inevitable in a quarterly magazine, but we repent in sackcloth and ashes. It would be helpful, in future, if brethren named, would kindly postpone recovery until after publication of the Magazine!

We gladly record that S. P. Goodge and D. J. Sheppard are able to resume active service. After two years' sanatorium treatment, Glynne Jones is in greatly improved health, George Ingram has left hospital, Victor Willis and William Whyte have received much benefit from their brief stay on the hospital operation table, E. F. M. Vokes has made a marvellous recovery from the illness that necessitated the amputation of his leg.

Amongst those still far from well are G. A. Fraser Campbell, Sheriff Johnson, H. G. Hughes, A. B. Kinsey, W. K. Still and W. A. Pearson.

Special mention should be made of William Joynes, and B. J. Cole, whose illness has extended for several years. Our brotherly greetings to all these brethren.

Our deep sympathy goes out to W. Kirk Bryce in his sore bereavement caused by the death, at the early age of 45, of his so distinguished son, Colonel McGregor Kirk Bryce, of the Indian Medical Service.

*Retirements.* After long years of service Harry Kay and Wilkinson Whiteley have retired from the regular pastorate, also H. J. Blossie, whose resignation follows a long period of ill health. Brethren who proceed to other avenues of service are: Eric Bradshaw, who leaves Crockenhill to serve in the Mariners' Friend Society; Buckhurst Pinch leaves Barking Tabernacle for the Mildmay Mission; and A. L. Burt, of Borehamwood, who has seceded to the Church of England.

*Congratulations.* W. F. Bridge has celebrated his thirtieth anniversary at Rickmansworth and nearly as many years as Secretary of the Herts Association. Malcolm Guthrie becomes Head of the Department of African Culture in the London University School of Oriental Studies and Alderman Longbottom attains the distinguished position of Lord Mayor of the City of Liverpool. Hugh Martin has rendered outstanding service to



our Denomination generally and in particular as Director of the S.C.M. Press. We trust that with the leisure following his resignation he will now regain fulness of health and strength.

*Our Correspondents.* E. R. Fowles has taken over duty from D. Russell Smith, whose ill health compels the laying down of work for the Fellowship which has been so well maintained for many years. A. D. Kirk is now Correspondent for the Lanarkshire Fraternal. We thank these brethren, upon whom our success so largely depends.

#### OVERSEAS

*New Zealand.* We join gladly in the welcome afforded to R. M. Fursdon who, after many years in New Zealand, is visiting his old church in Chenies, Bucks, where he was pastor for thirty-four years. We assure R. L. Fursdon, of Timaru, that his father is still going strong, and hopes also to be going back—to his adopted country.

Thanks to J. Ewen Simpson, of Napier, for the kindly greeting to the Fellowship sent through A. H. Hawkins, of Catford. We warmly reciprocate. W. B. Jones, 15, Oxford Street, Dunedin, suggests that our young people should become pen-friends with those of our churches in New Zealand and also that the wife of a minister here should correspond with her opposite number overseas! We heartily support this suggestion, made in a letter to W. T. Cowlan, and are glad to report that our B.M.F. is developing this part of our work with increasing success.

*Sympathy.* It is, of course, a far cry to New Zealand, but we assure our fellow-member Ridland Jamieson, of Auckland, that we stand around the wee, empty cot, and in prayer remember the bereaved parents!

*Australia.* We note with interest that E. Roberts-Thomson, who recently graduated M.A. Bristol, succeeds Principal Morling, of the N.S.W. Baptist College, as writer of the Sunday School column in the *Australian Baptist*.

We hope that before this Magazine reaches him, E. C. Smith, our Tasmanian President, will have recovered from his illness.

Dire calamity befell our fellow-member G. S. Parish, of Queensland, when his mother was killed, and his father seriously injured, by the careless driving of a drunken motorist. Much could be said, but we refrain!

*Canada.* We assure our friends in Winnipeg of our sympathy in the suffering caused by the disastrous floods. Here in Great Britain we are thankful that the terrible happening at least provided an opportunity to show some practical gratitude for the wondrous kindness we received in our own time of trouble.

*The Fellowship.* We report an encouraging advance in membership and hope that this will be continued, when Correspondents are appointed in the various Canadian Fraternals.

B. M. S.

# Young Church Members

need to be

# CHALLENGED

with

The MISSIONARY OBLIGATION

The PRINCIPLE of STEWARDSHIP

The CLAIMS of the B.M.S.

The CALL of OVERSEAS SERVICE

The VISION of the WORLD CHURCH

and

The GLORIOUS EXPECTATION of  
CHRIST'S TRIUMPH

We recommend "The Young Church Member," by the B.M.S. Young  
People's Secretary, the Rev. Godfrey C. Robinson, B.A., B.D., price 2d.  
per copy, or 1s. 6d. per dozen, from B.M.S. Headquarters, 93, Gloucester  
Place, London, W.I.

"This charge I commit unto thee, son Timothy . . . that  
thou . . . mightest war a good warfare." *1 Timothy i, 18.*

B. M. S.

*General.* The Library. Eager to make B.M.F. membership increasingly worth while we make the following announcement, from our Librarian. Overseas members who would like to receive, in turn, the quarterly Magazines in circulation, are asked to send name and address to A. J. Westlake, 6, Kingsley Road, Kingsbridge, Devon, England.

Periodicals available include: *Baptist Quarterly*, *Scottish Journal of Theology*, *International Review of Missions*, *Ecumenical Review*, and *Evangelical Quarterly*. We hope to offer further facilities as finance and organisation may make possible.

*Organisation.* As membership increases, so does the work. C. Sidney Hall, 33, Devizes Road, Swindon, England, becomes Associate Overseas Secretary with F. C. Morton. General policy and finance is attended to by Morton and the more detailed work by Hall. Among other things he undertakes the important task of linking up Fraternal, Colleges and individual members. In this connection we would urge members to exchange the *New Zealand Baptist* and Australian and South African Baptist journals, which are full of interesting material, with the *British Baptist Times* and the *Scottish Baptist*—it is all to the good that we should get to know more of one another. Write to Sidney Hall.

## THE BAPTIST CHURCH IN SOUTH TRINIDAD

THE Baptist Church in South Trinidad owes its origin to the disbanded Negro-American soldiers, loyal slaves who fought with the British armies in the American War of Independence. The greater part had been baptised in South Carolina and it was amongst these that Mr. George Cowen came to labour as their first Missionary in 1845.

In studying these Baptist origins we must remember that, in those days, this part of Trinidad was isolated by forests and the absence of roads and thus the early settlers were cut off from the influence of civilisation. They were largely illiterate and incorporated some of their primitive practices with their Christian belief. During the ministry of the Rev. J. J. Cooksey an attempt was made to eradicate these errors, with the result that many churches withdrew from the newly-formed Baptist Union and became independent. A few churches returned to the Union but of some 9,000 many remained in the ranks of the Independent and Spiritual Baptists. Shouting, jumping, catching the spirit are among some of the characteristics and there obtains also the practice of threefold baptism. The number of communicant members in our Southern churches is 750 with a nominal membership of about 1,600. Last year we reported 33 baptisms.

From the early days the South has lacked trained leaders and a single missionary has had to labour in this large area while at frequent periods the minister of St. John's has acted as



Superintendent, travelling on horseback or donkey along very bad roads a distance of some fifty miles, from the North.

It was not until 1917 that the Rev. T. S. Payne was appointed, and during this long period the Rev. B. J. Horlick and the Rev. J. H. Poole superintended the work from St. John's. On the retirement of Mr. Payne in 1945 there was no resident missionary until 1948. In assessing our present position it should thus be remembered that for about thirty years there was no resident missionary and this has retarded progress. Often we hear the plea for the church to become indigenous but, in the case of Trinidad the church was left at too early a date, for only fifty years has elapsed before the Society withdrew its support. This threw the church on its own slender financial resources and, as a result, little could be done to rehabilitate our churches in the South. The effect is seen in the field of education, for we have only one Baptist school in the colony, and this is worked under serious disability owing to dilapidated and overcrowded quarters. Our inability, through lack of funds, to establish schools in the past, results in our now having Anglican and Government schools in districts predominantly Baptist. A new epoch, however, has now opened and, thanks to a generous gift from the B.M.S., we now have a school of which we may feel justly proud, with an average of nearly 200 scholars. Another hopeful sign is the opening of a private school in our church in Marac, where we have 83 on the roll. The nearest school is two miles distant and during the wet season almost inaccessible. In answer to the request of the people we have pioneered in this remote district. We hope that this school will in time be supported from Government funds. Such work requires financial assistance: a more vigorous educational policy must be pursued in future if our work is to make progress.

Economically the Baptist community is on a low scale, due mainly to the fact that our districts are outside the sugar and oil areas. The Moruga Road, once a flourishing cocoa district, was seriously affected by a series of droughts some years ago, and the majority of the people now live on the ground provisions which they grow. Contributions to our church work are small and outside financial help is necessary if our present wooden structures are to be rebuilt. There are hopeful signs, and efforts are being made to raise a sustentation scheme for the help of local churches as well as for extension purposes. A problem which our Congo friends will appreciate is the fact that many of our better educated young men remove from the district and find employment in the larger industrial areas.

Tribute must be paid to our four pastors and eight responsible preachers. These, in the main, represent the older generation, many of whom are semi-literate. Pastors are responsible for administering communion and as there are sixteen churches, pastors give communion to several churches each month. The

pastors receive a small allowance from the sustentation scheme, while there are in addition some special offerings. They are part-time, and work on the land, with the result that, often, little pastoral work is done during the week. The preachers' class gives training in preaching and doctrine, but as the members are widely scattered the cost of transport makes regular attendance impossible. We need a better trained ministry if we are to build a stronger church, and the training of men for the full-time ministry at Calabar is one of the many projects engaging attention.

Progress is being made. Twenty-six young people have recently been baptised in this district alone, and we hope shortly to begin the building of the Lewis Innis Memorial church. We have 325 Sunday school scholars in nine of our churches.

Miss Waggott renders excellent service and the Baptist Women's League she has inaugurated has proved a blessing to many homes. Two C.E. Societies have helped to train young people for Christian service, and I am often accompanied by the C.E. choir on my visits to the churches. Religious instruction in Government schools affords an excellent opportunity for spreading the Gospel. Open air services and cottage prayer meetings have been richly blessed. The circulation of Bibles supplied by the British and Foreign Bible Society, hymn books sent by many friends at home, literature from the Scripture Gift Mission, family Bibles for use of churches, given by readers of the *Baptist Times* and copies of our denominational paper are among our activities. A valuable reform has been the revision of church rules at Fifth Company, where I am pastor. Owing partly to the fact that never before has this church had a missionary as its minister, erroneous views of the Baptist conception of the church and ministry have held sway. Only by gradual teaching can we hope to inculcate right ideas. We have our quarterly district meetings and the Baptist Church Council. The Annual Assembly of the B.U. of Trinidad and Tobago is to meet alternately in North and South. His Excellency the Governor was present at the Assembly held in January.

With the renewal of partnership between Trinidad and the B.M.S. we look forward to a revival and strengthening of the Baptist Church in South Trinidad, and in the North great opportunities present themselves. In Port-of-Spain we have only one Baptist church in a population of 92,000 and in San Fernando, with a population of 28,000, we have no Baptist church, although a small nucleus of Christians meet each Wednesday in a house. Rio Clare was once the centre of a strong Baptist community but the building has had to be demolished and the flock has scattered. Can we raise the Baptist ensign in these important areas? The answer lies, not only in the provision of financial grants, but in the provision of men of spiritual and enlightened understanding, who will win the confidence and loyalty of their

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## THE BAPTIST HOME WORK FUND

BAPTIST CHURCH HOUSE,  
LONDON.

*March, 1950.*

Dear Friend,

(1) By this time the collections will have been taken in practically all our churches, and very much will depend upon them. The income from certain sources for the Baptist Union funds has not come to what we expected, and so some hopes we had of immediately increasing the standard stipend cannot be at present fulfilled. But there are one or two gratifying features. The collections at the July Communion were considerably more in 1949 than they were in 1948, almost entirely due to the fact that more churches took part. I hope that all churches will consider making this collection this coming July.

(2) I shall be very glad to visit districts on behalf of the Fund. During the next few weeks, for example, I am going to Southampton, Portsmouth, and the Isle of Wight. I think these district meetings are of more value to us than even the Association gatherings. So if it can be arranged, I shall be very happy to come into your area. There will be no expenses beyond some contribution that may be made towards my railway fare.

(3) New ways of service are opening continually. The latest is this. One of our churches, not deriving any grant from the Fund, has allowed its minister to undertake the oversight of four neighbouring churches on condition that we make some provision towards transport. Fortunately, the brother has a car. We have therefore been able to answer this call, and are prepared to consider applications of this kind. It may be that, at least for the time being, this will be a partial solution to the desire we have that no community anywhere shall be without spiritual oversight. Of course, all this costs money.

Let me once again say how very thankful I am for the advocacy from the pulpit, for the insertion of news in the Church magazine, and for the general commendation of the Fund especially to the worshipping companies on Sunday and to the organisations during the week.

With all best wishes,

B. GREY GRIFFITH.

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fellows. The new day is dawning for South Trinidad, and we face the rising of the sun with expectation and faith in God.

Cordial greetings from the Mission Staff in the South and from all fellow Baptists in Trinidad.

SYDNEY G. POUPARD,

Assistant Superintendent of the Baptist Church.

## COMMONWEALTH AND EMPIRE BAPTIST CONGRESS, 1951

This Congress will be held in London from 3rd to 10th June, 1951—the year of the Festival of Britain. Here are some of its objects:—

- (1) FELLOWSHIP—to bring together for the first time the representatives of all Baptist groups in the Commonwealth and Empire.
- (2) MUTUAL ENLIGHTENMENT—to inform each other what Baptists are doing for Christ in their respective countries.
- (3) CONFERENCE—upon such vital matters as ministerial training, method of church life, work among youth, etc.
- (4) STUDY OF MISSIONARY NEEDS—to find out what parts of the Commonwealth and Empire are without Baptist witness, and what steps should be taken to establish it.
- (5) BURNING ISSUES—to think and pray concerning vital matters of human rights and human welfare within the Commonwealth and Empire.
- (6) HISTORY—to promote study in relation to the origin and development of Baptist churches within the Commonwealth and Empire.
- (7) INSPIRATION—to meet in the hope that if all gather together in one place we shall find the Holy Spirit poured out upon us in fresh power for bringing the Commonwealth and Empire to Christ.
- (8) CONTINUING COMMITTEE—while there is no thought of creating another Baptist organisation it may be wise to set up a Continuation Committee, the members of which can find what is the Divine path for our future fellowship together.

There will be a Commonwealth and Empire Baptist Exhibition (in connection with the Congress) which will open on 5th June, 1951; after its London session it will tour the British Isles.

If overseas brethren are planning to visit Britain for the 1951 Festival, we hope they will arrange to arrive by the end of May so that they can attend this historic Congress. Full particulars will be sent if application is made to Rev. F. C. Morton, Baptist Church House, 4, Southampton Row, London, W.C.1.

F.C.M.

## OUR ANNUAL

So far as numbers are concerned our Annual was the biggest ever. When all were gathered, there were very few vacant places in Bloomsbury. The spirit of the Assembly, too, called forth a heartfelt *Laus Deo*. It was a thrilling moment when the frail little man from Japan mounted the pulpit stairs, to be given an upstanding welcome. Still more thrilling to sense the implications behind the tense attention of the West, listening to this Évangélist from the East. Kagawa got his personality over, even when some of his sentences were difficult to grasp. The hour will be remembered, with gratitude, by all present. Our own President put over a stirring call for Baptist Advance and hearts were uplifted in realising the fire he has kindled in the land. "O! that all might catch the flame!"

In the former part of the meeting we gladly presented a cheque for sixty guineas to Grey Griffith, in appreciation of his untiring efforts on behalf of all his brother ministers. We took farewell of J. O. Barrett as Secretary, a post he has filled with distinction, and we elected W. Charles Johnson in his place, mindful of his strenuous and loyal service as Treasurer. His office as Treasurer was filled by the election of Charles Bullock, which fact please note. Additional helpers were provided for F.C. Morton and Sydney Morris by the call to office of Harold Tebbit and Sidney Hall. The offering amounted to about £30 and was devoted to the Library and Benevolent Funds. Thus our Annual Meeting provided evidence of the increasing place the Fellowship is taking amongst our ministers at home and overseas.

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 BOOK REVIEWS

*The Authority of the Bible.* By H. H. Rowley, D.D., Theol.D., F.B.A., being the third Joseph Smith Memorial Lecture, 1949. From the Secretary, Overdale College, Selly Oak, Birmingham, 29. 20 pp. 1s. 3d., plus postage.

Of late years there has been a notable return to the Word of God and an emphasis upon its authority. Some of those who have written about it and have led the way back to Biblical theology have been inclined to minimise the place of human reason in the acceptance of the Bible as authoritative. Perhaps such a phase of thought was necessary as a corrective to the extreme rationalisation by earlier theologians who seemed to set reason above the word itself and to find the Word of God only in those portions of Scripture which appealed to their own particular brand of reasoning. Yet it cannot be wholly satisfying to theology to express the authority of the Bible simply in a series of categorical statements. To say that the Word of God is authoritative because it is the Word of God is begging the question and is as unsatisfying as to say that it is

the Word of God because this or that man happens to find it so. Where does the authority of the Bible rest? In the printed word, or in the claim of the writers to be uttering the Word of the Lord, or in the Church (either as the body responsible for drawing up the Canon of Scripture, or as the interpreter of it), or in the reader who, as Coleridge declared, discovers that the Bible "finds me"?

To this question of authority Dr. Rowley makes an important contribution in the latest Joseph Smith Memorial Lecture now published by Overdale College. Repudiating the Roman Catholic claim that the Bible derives its authority from the Church as infallible and alone able to say "what books are inspired Scripture, or in what the inspiration of Scripture consists," the lecturer goes on to distinguish between inspiration, revelation and authority, terms which are often used loosely as if they were synonymous. "The authority of the Bible is no more to be equated with its inspiration than the inspiration is to be equated with revelation. Yet all are related to one another since they all go back to God."

Nor can Dr. Rowley find "proof" of the authority of the Bible in "mere subjectivism," since the question whether the authority of God is behind the Bible is quite independent of man's recognition of it. Also the so-called "proof" of authority in the objectivism of bibliolatry stands condemned not merely by an examination and study of the Bible but by the Bible itself, notably by the prophet Jeremiah, who looked to the day when the authority of God's law would rest, not in its inscription on stone (or, it might be added, on pages of a book), but in the hearts of men.

Dr. Rowley considers that there must be a combination of subjective and objective factors in any final and satisfying solution and he argues that the Word of God can be heard only by those who have ears to hear. But there is need, especially for the man who has not the ears to hear, for some kind of evidence that can approve itself to reason, not that reason can mediate the Word of God, but because it may remove objections and prepare the way for men who accept the arbitrament of reason, to approach the Bible with humility and reverence. He who would do this must point "to some evidence of the hand of God in the Bible that may be objectively tested by reason." For the Christian the test of inspiration and authority is Christ, "but the acceptance of Christ as the standard by Whom all is to be tested is precisely what requires some objective justification." "Just as Christ Himself stands outside the Bible, though our knowledge of Him is mediated through the Bible, so the hand of God is to be found not merely in the written record of the Bible but in the persons, and the events, of which we have knowledge through the Bible. Hence the whole complex of person, event and record must be considered together."

This principle the writer proceeds to apply to some of the outstanding events and persons and records showing, for example,



that the faith of Moses was no more responsible for what happened at the Red Sea than the things happening there were responsible for his prior faith in leading out the children of Israel from Egypt, but that in the whole complex the only hypothesis that is both scientific and adequate is that the hand of God was there in faith and event. Similarly with the faith of the prophets and the events and records which we have of them. The supreme example is in the prophecy of the suffering Servant and the fact that the effect of our Lord's death upon men has corresponded precisely with the anticipated effect of the Servant's sufferings. There is a unity of pattern which is an objective pointer to the hand of God in persons, events and records. Just as the prior confidence of Moses could not effect the deliverance of Israel, nor the deliverance effect his prior confidence, so neither could our Lord's confidence of what His death would achieve effect its manifest results, nor the results account for His prior expectation, much less the Old Testament prophecy of that expectation. But if God was active in all, then all would be explained. No other explanation is in fact scientific or adequate. All this, Dr. Rowley sums up, "provides solid evidence that can deliver the Christian from any sense of intellectual shame in finding the hand of God in the Bible and in the history it records and in the persons concerned in it all." And if the hand of God is in it, its authority is not the authority of the Church but the authority of God.

This may seem a long review for a small booklet of twenty pages but its theme and argument deserves long and careful study. Dr. Rowley does not claim that his arguments by themselves are sufficient. They are a kind of preparation for the Gospel. Faith is not rendered superfluous. Faith is the subjective response to the authority of the Bible and of God Who is recognised to speak through it.

W. W. BOTTOMS.

*Reformed Dogmatics.* By Heinrich Heppe. English translation by G. T. Thomson. (Allen & Unwin; 50s.)

Presumably encyclopaedias are meant to be read, or they would not be printed. To sit down and read a hundred pages of them straight off is, however, scarcely the most exciting way of acquiring knowledge. Yet to dip here and there and to have them at hand to turn up for reference is of the greatest value.

Heinrich Heppe's volume, "*Reformed Dogmatics*," running into over 700 pages, is an encyclopaedia, for under some twenty-eight headings it lists the teaching of the leading theologians of the Reformed Church in the sixteenth, seventeenth and eighteenth centuries on the main articles of the Faith. To have such a wide range of material available within the covers of a single book is surely a boon. The amount of labour which went into its compilation in 1861 must have been prodigious. In 1934 Ernst

Bizer undertook the not inconsiderable task of revising it and checking the sources. Now Professor G. T. Thomson, of Edinburgh, has rendered the great service of translating it into English and Messrs. George Allen and Unwin of publishing it.

A Foreword by Karl Barth, a Preface by Ernst Bizer and a Footnote to Bizer's Preface by G. T. Thomson together occupy less than seven pages but are extremely interesting in indicating a diversity of reactions to the sources presented in the volume. That the volume is indispensable for a study of the doctrine of the Reformed Church all are agreed. It is on the question as to how far these ancient divines may be followed to-day that controversy begins. While Ernst Bizer honours the "Reformed Fathers" for realising that their life-task of "jealously guarding and working up in ever fresh attacks the gift which the Reformation had made them" was no less important than that of those who fought the battles with more carnal weapons, he nevertheless sees them as getting off on the wrong foot. They were too philosophical in their doctrine of God and their doctrine of Inspiration was such that sooner or later it must be undermined by historical criticism—and a good deal of the structure built thereon must consequently fall into ruins.

Such strictures Professor Thomson feels called upon to disclaim. "We are by no means as critical as Bizer is of Heppe's orthodoxy," he says, and a few lines later leads us to believe that by a study of the historical writings, made available by Heppe our generation will find the Dogmatic Theology it needs. "I know from the experience and study of years that Heppe can work wonders in theological students. He is not only instructive. To an age fed on the husks of human enlightenment and to-day starving for the true light of direct revelation Heppe is manna, and that in plenty."

The present reviewer is unable to write such a fervent testimony to what Heppe may be expected to do for us in the Baptist Communion, but after he has turned here and there in the volume for about ten years who knows what changes may be wrought within him? Once again it seems that one's reactions will be largely conditioned by what has previously been presented to him as the Faith. We Baptist ministers are aware of many weak links in our theological armour yet have we ever felt ourselves to be separated by an unbridgeable gulf from the main tenets of the theology outlined in the Trust Deeds of many of our oldest churches and given classical formulation in the Particular Baptist Confession of 1646? That we should word things differently to-day goes without saying yet, even in the days when Liberalism was most rife amongst us, we were aware that the very earthen vessels of those Trust Deeds and Confessions contained the heavenly treasure. In short, we knew we could join hands with our forefathers as regards the core and kernel of what they were

trying to affirm. Many passages in Heppe from seventeenth and eighteenth century Reformed Divines will remind us of those Trust Deeds and Confessions of ours.

Karl Barth's Foreword, written from Bonn in 1935, is something not to be missed. How refreshing it is to hear him speaking of these august divines as "these old fellows"!—and giving them that title with a real affection and reverence. Very human is the account he gives of himself in 1924 when he was first faced with the task of giving lectures on Dogmatics. "Then it was that . . . Heppe's volume just recently published fell into my hands; out of date, dusty, unattractive, almost like a table of logarithms, dreary to read, stiff and eccentric on almost every page I opened; in form and content pretty adequately corresponding to what I, like so many others, had described to myself decades ago, as the 'old orthodoxy.' Well, I had the grace not to be so slack. I read, I studied, I reflected; and found that I was rewarded with the discovery that here at last I was in the atmosphere in which the road by way of the Reformers to Holy Scripture was a . . . natural one to tread." Barth is aware of the weaknesses of Heppe's work but that is as nothing compared with his thankfulness for a volume which gave him *Church Dogmatics*.

The chapter on "Sacraments in General." followed by chapters on "Baptism," "The Lord's Supper" and "The Church" are likely to be the ones to which the Baptist reader will turn first of all, while in the Index under "Anabaptists" he will find references which will greatly interest him.

If it be true to say that the Baptist tradition in this country has arisen from a marriage of Calvinism and Anabaptism, then obviously in making any statement on our doctrine of the Church and Sacraments we must know the material made available in Heppe. Stipends of Baptist ministers being what they are at present it is too much to hope that many of our Fellowship will be able to secure their own copy yet it is greatly to be desired that it should be available in libraries. We trust that it will have sufficient sale to encourage the publishers to make available the parallel Lutheran work of H. Schmid.

K. C. DYKES.

*The Distinctive Free Church Witness To-day.* By Henry T. Wigley, B.A., B.D. (Religious Education Press, Wallington, Surrey. 72 pp. 3s. 6d. net.)

A useful book for young people's fellowships, lay preachers' groups and others who would understand in non-technical language what the Free Churches stand for. The author could have found more pointed and authoritative sources for quotation for some of his themes (e.g. the chapter on the Priesthood of all Believers). But it is a book that meets a distinct need. Training in Free Church principles is sadly neglected by many ministers for their young people and this book could be used with profit. A questionnaire is added to each chapter.



*Sons of Freemen.* By R. G. Martin, M.A. (Religious Education Press. 128 pp. 4s. 6d. net.) With a foreword by Rev. Ernest A. Payne.

This is a book for young Free Church people : it tells the story of the struggle of the reformation movements and the Free Churches by recounting something of the lives and work of great Christian leaders. The book has the virtue of beginning from New Testament times and tracing the growth of that nonconforming element in church history which is too often supposed to have begun in the sixteenth and seventeenth centuries. St. Paul, Athanasius, Benedict, Luther, the Pilgrim Fathers, Thomas Helwys, Cromwell, Bunyan, Wesley, Carey and a host of other less known heroes of religious liberty are found in these pages. Though the author has attempted much in little space it makes stimulating reading. Sunday Schools which give prizes might include this for senior scholars.

*The Outlaw's Revenge*, and other Bible Mystery Stories, for Boys and Girls. By Frank and Winifred Peace. (Carey Kingsgate Press. 115 pp. 3s. net.)

Of the making of Children's Addresses there is no end.

*Church and Film.* A bi-monthly magazine, published by the Religious Education Press, Wallington, Surrey. 1s. net.

Full of useful articles concerning films and film-strips.

*Give God a Chance :* A Christian looks at Politics. By H. J. Shields, B.Sc. Obtainable from the author, 21, Routh Road, Wandsworth Common, S.W.18.

*By All Means.* By Stephen F. Winward, M.A., B.D., and Ronald Messenger. 32 pp. (The New Mildmay Press, 1s. 3d., by post 1s. 5d.)

A booklet on means and methods of witness and evangelism.  
W. W. BOTTOMS.

## COLLEGE NOTES

### MANCHESTER

Perhaps the best way to describe the 1949-50 session here at Manchester would be to call it an adventure. We have entered into the adventure of living with a new Principal, and we have come through with the sure knowledge that it has been a great success. Throughout the months of this session Principal Dykes has won both our affection and respect, so that the foundation of a new chapter in college history has been well and truly laid.

In one way the session has been eventful in the number and variety of visitors who have come to the College. The President of the Baptist Union has visited us to speak on "Baptist Advance," whilst the Director of the B.U. Young People's Department has been to speak to us of his hopes and plans for the future. Echoes of the evangelistic campaigns amongst the Baptist churches of the North have come within the College walls, and we have been glad to hear, from those taking part, of the work achieved.

Our brethren from Rawdon visited us in November, when we showed them that they were not the only Baptist footballers. We hope to make the journey to Rawdon next year to give them further instruction!

One of our men has become the General Secretary of the Baptist Students' Federation this year, whilst the two secretaries of the Fellowship of Baptist Theological Students are also from Manchester. Seven men will be leaving us this summer to begin their life's work. Our prayers and hopes go with them. Other men will be acting as student pastors during the summer vacation.

To all sons of Manchester, and to all servants of the Church, we send our greetings. Our prayer and interest is with you all.

MARTIN R. JUPE.

#### REGENT'S PARK

We look back upon an academic year of progress and achievement on the field and in the study, but a year that has brought its own peculiar strains and stresses. Two events call for special mention because of the deep impact they have made and will make on our College life.

First must be noted the increased diversity of outlook and emphasis to be found in our midst. Four students have come to us from Bristol, another from Rawdon—each bringing the traditions of his Alma Mater with him; whilst the arrival of a like number without any traditions has made us a fellowship wherein ten years' disparity in age separates oldest from youngest. Equilibrium was initially a little disturbed, but Oxford imposes its own Ethos, and the harmonising of varied chords is the prelude to a richer melody. It is suggestive that an ex-Cambridge graduate has been elected House President. We may be accused of lack of conviction, but no one shall question our catholicity!

The other memorable event was the announcement of the impending "translation to higher service" of our Senior Tutor, E. A. Payne. We rejoice in the opportunity thus afforded him of leading and serving the denomination in wider spheres. Yet, perhaps we realise more than most that, as ever, there is a debit side to the balance sheet. "Congratulations, E. A. P." We shall continue to say that in sincerity. But forgive us if occasionally we feel inclined to add: "We who are about to die salute you."

N. CLARK.

## SPURGEON'S

Greetings to all Spurgeon's men everywhere!

Once again the summer term is here, and once more we are called upon, rather reluctantly, to endure "exams." (ad lib.), meetings (ad infinitum), with a little sport thrown in to balance things; but we do work sometimes (ad nauseam), though there are many who would readily agree with Goethe:—

"I've now, alas, Philosophy . . .  
And to my cost Theology,  
With ardent labour studied through.  
And here I stand, with all my lore,  
Poor fool, no wiser than before." (Faust.)

Seriously there is great activity here, especially in preparation for university exams. at the end of term. I'm sure all Spurgeon's men will join in wishing my colleagues every success, and if not that, then the knowledge that they've done their best. Last year we had four final and three intermediate successes. Congratulations.

A number of our men have entered the wider ministry of our churches. We do assure them of our prayers and hope that they remember us.

This year fifteen men are leaving or will have left. Most of them have settled at home but three are going abroad to work in India, Congo, and Spain. God bless you all and prosper your work for Him wherever your sphere of service.

Once again our men have been out on campaign work and we have reason to believe that their ministry has been singularly blessed.

Congratulations to the football team on regaining the shield. Our name appears more than any other now, so I believe the trophy is ours for keeps.

Finally a word of farewell, to a very close friend and teacher—"Prinny." I'm sure Spurgeon's men and others, too, will join in wishing Dr. Evans God's blessing as he enters into a well earned retirement. "We thank you, sir, for all that you have done for us as individuals and as a fellowship, and for your influence in the world around us." Et Teneo et Teneor.

HARRY W. TRENT.

## VICTORIA, AUSTRALIA

We welcome into the membership of our B.M.F. twelve students of the Baptist College, Victoria, and send greetings from their fellow-students in Great Britain and from the Fellowship generally. Good wishes also to Principal Grigg for his work, both at the College and throughout our churches in Victoria.

In Great Britain all Colleges are in association with us except Bangor, Dublin and Glasgow, and to the students there, as well as to those in New Zealand, New South Wales and Brisbane, we extend a hearty welcome.



## BAPTIST STUDENTS' FEDERATION

This excellent Society held its Annual Conference at Reading recently, at which E. C. Rust and E. H. Worstead were the chief speakers. We urge all our ministers whose young people, men or women, are likely to go up to one or other of the Universities, to write to the Secretary of the Federation, A. Gilmore, Baptist College, Manchester, 14, who will, at once, get in touch with them.

*Rüschlikon.* The News Bulletin reporting the first year of the Baptist Theological Seminary at Zürich makes inspiring reading. This new work, largely sponsored by the Southern Baptist Convention, is a wonderful achievement. The reports of Trustees, representing U.S.A., Great Britain, and nearly every European country, are warm in appreciation and acclamation. The entrancingly beautiful situation of the College is matched by the equally fine spirit existing within its walls. Students from so many European countries, sharing community life, growing together in the grace, and also in the knowledge of our Lord Jesus Christ and in the truths of the Gospel they are preparing to preach, deeply impress the reader. The members of the Staff tell of happy progress and we congratulate our fellow member, A. B. Crabtree, Professor of Theology and also Mrs. Crabtree, on their contribution. Our Fellowship must take deeper interest in this notable work. Meanwhile, we gladly include the Seminary under the heading—Our Colleges.

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ADDENDA

*Settlements.* Further appointments include the acceptance of the pastorate of Haydon Park, Wimbledon, by F. C. White, and Broughton, Salford, by V. Greenwood. K. W. Allen and R. R. R. Collins, of Spurgeon's, will proceed at the end of session to take up work at Eastwood, Notts., and Willesden Green, London. Greetings and good wishes.

*Spurgeon's College Annual.* Additional interest attaches this year to the Annual Meeting, in that Principal Evans will then retire from the office which for twenty-six years he has filled with such distinction. We all wish him well and join also in the welcome to Dr. Cawley, his successor.

*Obituary.* In the death of R. G. Rogers the Baptist ministry in Wales loses one of its outstanding personalities and our Fellowship a loyal member. As preacher and writer of great ability he was for many years one of the best known ministers in Wales and an acknowledged leader in its cultural and religious life.

Another member who also rendered valuable service has been called from us. N. P. Stead, of Eccleshill, Bradford, a man beloved for his character and his devoted service.

*The Richard Cusden Homes.* Such is the title of Homes for Old People established at Wandsworth, and the title has been so chosen as a tribute to R. A. J. Cusden, to whose devoted labours this beneficent work is largely due. A well deserved and timely honour. We hope he will soon be fully restored to health and long spared to his church at Putney and to the district in which he is such a well-known personality.

*Congratulations* of our B.M.F. to Robert W. Shields, B.A., B.D., who has been awarded the Ph.D. of London University in Psychology. A high distinction indeed.

We regret that R. W. Cameron, of Stanningley, is indisposed and trust that the hospital treatment may not be necessary. Cameron, however, was by no means indisposed to renew his subscription, to which he added a generous donation.

The hold that Cowell Lloyd has won over the people of Jamaica was evidenced in the remarkable scenes when after twenty-seven years he concluded his pastorate. The numbers attending far exceeded the capacity of the Queen Street Church, and high officials of the Civil Government were also present. Eighty years old and more—we hope he will complete his century.

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### ADDENDA OVERSEAS

*Queensland.* In a letter from Brisbane, sending several Queensland subscriptions, Ernest Edwards records interesting items. The attendance at the half-yearly Assembly was the best for many years. The question of affiliation with the World Council of Churches aroused widespread interest. Arguments, for and against, had been circulated and delegates came with instruction how to vote. The happy result was that out of 179 votes cast, only 30 were against affiliation. Most cheering reports were given of progress in Evangelistic and Youth work and of deepening interest in Home and Foreign Missions. Two ordinands were inducted into the full ministry—R. E. Jarrett to Cairns, the Northernmost Baptist Church in Australia, and J. W. Leggatt to Petrie Terrace, Brisbane.

For the Gospel Wagon, with J. W. and Mrs. Fletcher in charge, an ambitious tour of more than 6,000 miles was planned, including Cairns in the North then West to the Gulf of Carpentaria and back again to Brisbane. In nearly all the towns visited new ground will be broken and the prayer is that the Missioners will leave behind them a chain of Baptist Churches. Here in Britain we wave them Godspeed and wish all success to the Gospel Wagon.

Throughout the State the children of the Sunday Schools are being encouraged to join in the "Crusade Army" which aims at raising sufficient funds for the building of four new churches. All success to their effort.



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